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THE CALL OF EDUCATION

Volume One

Biological Integrity

By
J. H. DOYLE
(Lecturer)



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Am Behr
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Dedicated

**To The Childhood Army of The World
And To Youth
And To All The Years That Follow**

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PREFACE

THE printing press was invented in 1445. At that time I presume that everyone thought that it was going to be a wonderful thing for the world. And perhaps it has been. I do not know. Undoubtedly the sole criterion must be the basic character of the message—the amount of pertinent and essential truth that the printed word is daily sifting into the mind of man, and permanently into the thought impress of civilization.

But judged on this basis I often wonder—because after nearly five centuries I see vastly more of error and ignorance and superficiality projected by the printing press than I do of truth. As a result of those centuries, a cast of mental darkness and mental inertia, like some mysterious mesmeric spell, seems everywhere to endure in the human mind as no granite has ever endured in any quarry. Indeed at times it would almost seem as if the chief function of the printing press has been to give voice to things that are worthless and destructive—and to perpetuate things that are not so.

Nor is our own immediate day exempt from this charge in any way—for there has perhaps never been a time in history when there were more writers and speakers, and fewer profound thinkers than at this very hour. In fact the utter mediocrity of present-day thought and leadership is one of the most impeaching realities with which any age was ever marked.

Well, it is in the midst of such conditions and such an age that I give this book to the world. I do so with the profoundest conviction that there is nothing of such monumental importance on this earth today as for every civilization to get into its head the correct notion as to what education should consist of—and for every individual to get into his head a like notion.

Accordingly, this book is written for every country. It is written for the home, the school, the church, and the state. It is written for parents, teachers, students, citizens. And it is written for every library and every educational institution in the world.

The tone of the book itself is critical and controversial to the last degree—for in my opinion it is high time for someone to strike a new and fundamental note in education—to go back at once to the springs, rather than waste more time paddling in the streams—and thus to trace to their very lair the fictitious values and the intrenched superficialities that make prey upon mankind everywhere.

At the same time, the reader will note that this book is volume one of a series. My present plans are to speak to the world again in due time, through volume two.

August 1, 1921.

J.H.D.

CHAPTER I.

THE CURTAIN DRAWN

Far above the tedious objectives of history, one problem must forever remain the most important ever undertaken by mankind. It is the problem of education. No other human endeavor can ever match it. No undertaking in all the ages has been so fundamentally sacred and serious. The treasure vaults of eternity have never contained a gem so precious.

The wreckage and ruin of a crude educational art is to be found in every recess of immemorial antiquity. The earliest gropings of primitive man testify to this fact. Like a great autograph, it has threaded its way over and into the sands of every nation.

From the dateless dust of the desert, Egypt spoke in her own time. It was a voice from her brickyards and her quarries; from her priests and her dead—a voice from the flood plains of the Nile. It was perhaps the first Turanian voice from the annals of antiquity. That triad was completed with the voice of Chaldea—and China echoing across the vast stretches of the Orient. Simultaneously the gongs in the Semitic temples were sounded by Babylonia and Assyria. Then too welled up the first tunings of educational symphony in Persia, Media, India. And they were the Aryans. They completed the three great races which were destined to be the torch bearers of civilization. And thus in the night of long lost shadows, gradually awoke the mental glimmerings of savage and barbaric mind everywhere, even as reluctant fogs in the rising. Such, in a word, is the antiquity, scope and significance of education.

But for ages the problem has remained unsolved. The one great riddle of eternity stands as Sphinx-like today as it did along the river Nile sixty centuries ago. And every

traveler who has passed by the way has paused to solve it. But still sits the Sphinx by the roadside. Along the defiles of the centuries, like some mighty canyon in ruined relief, the shadows of time have had but one significant companion—the voice of a lost education crying out in the wilderness. And, as the centuries have grown, that voice has not been stilled. Nor has it grown dim. Perhaps as never before in all time does the unheard voice of education call out today for an ear that can hear. Like the sword of Damocles the problem of education hangs at this hour over the heads of every people on the globe.

And there are reasons for the unsolved riddle and the unheard voice. The greatest of those reasons is this: In no age of history has education ever occupied the center of any human stage. The seriousness of education has never been fully perceived by any civilization. In the mind of man the importance of education has always existed in terms of human *consequences* only—and never in terms of human *consciousness*. The mind of no stage of culture has ever viewed education in anything like its real momentousness. Hence, with all its sacredness and all its importance, there has perhaps never been any single word spoken more glibly than this very word *education*. It is one of time's touching tragedies that education has ever played the role of silent partner in the roar and thunder of human affairs, running noiselessly along like some mighty subterranean river.

No epoch in all recorded time has ever appreciated the imposing fact that education must be made absolutely and unqualifiedly the basis of every problem on the planet. Let man solve any problem without the counsel of education, and that problem will meet him for solution again tomorrow—and with it a thousand entailing problems. Solving any problem without education is much like drowning a cat—it will beat one home. And let us bear in mind that any education that mankind invokes must be right. No other type of education will do at all. The *word* education itself can only delude. It is unquestionably the pursuit and the application of an education merely in name that still enables

the Sphinx so persistently and so patiently to remain among us.

It is undoubtedly true that at all times and in all ages, the human race has wanted to know the truth of being. But education has never correctly answered that vague and touching call. Long therefore has mankind struggled in chains. Those chains have ever been the same—the relentless bondage of ignorance. For the most part, ignorance has been the eternal basis of human existence, individually and socially. To king ignorance, life has been an age-long martyrdom. It seems as if the quicksands of ignorance have carpeted the planet since the dawn of creation. We are told that for two interminable years Spartacus intrenched himself in the crater of the extinct volcano and baffled the Roman legions. But for interminable centuries ignorance has intrenched itself in the human mind and baffled and bled all mankind. Ignorance is a vile fountain from which there flows forth a steady stream of intelligence wounded to the heart. It has flown on forever in the past, as it flows today, a continuation of Tiber's muddy stream overflowing the world with defilement. And the jeering mockery of the whole spectacle is, that wherever ignorance has ever operated, it has always been in the garb of truth. This is why it is that down through the ages actual truth has been so persistently burned at the stake. But somehow the stake of ignorance has always survived. And wherever that stake reigns, there principle hangs crucified.

And thus it is that the call and cry of the human race for that obscure something that might spell relief has never been accurately answered. To that overwhelming extent, ignorance, instead of truth, has directed the gropings of man. I speak plainly and boldly in order that the world may understand. Our answer to the Sphinx is but the hol-lowest mockery. Probably there was never a time in all recorded history when humanity was so close to the breaking point as today. The real drama of life is now on. Wherever one looks, the witnesses are entering the box. On all sides is unrest. It is like the turbulent calm which fore-

tells a storm. Everywhere is aimlessness, superficiality, neurotic haste and discontentment. Conflicting purposes abound on every hand. Human despair is abroad with a tempestuousity that is engulfing. The sweep is cyclonic. Poverty stalks broadcast in every civilization. Human misery was perhaps never more intense. Sickness and disease are everywhere—from the palace of the rich to the hovel of the poor. Human ills are multiplying faster than time itself. Cure one disease—and a score of new ones leap to its place. Epidemics chase one another around the world with a rapidity and a deadliness that stagger civilization. Insanity is filling our asylums with human wrecks faster than society can foot the bills. Feeble-mindedness is beyond all bounds. Our penitentiaries are filled with convicts. Crime has become colossal in its proportions. Suicide was never so common. Health has deserted the planet. Broken hearts and ruined minds are written into the human countenance wherever we turn. False ideals dominate the individual and social fabric from one end of the earth to the other. Duplicity is largely the ethical guide of the world. Pretense dominates the human mind. Sincerity has been crushed.

I submit it as an avowed fact that by sheer virtue of Nature herself, every person in life has an actual fight on his hands. Furthermore, our social system should help him in that fight—and not hinder him. But everywhere and always, society has been anti-social. Both education and wealth have made it so. That is why society has always been in the rapids. Today society heaves and tosses as on a thin crust above a volcano. The roar of an impending catastrophe is already in our ears. Always society has memorialized itself in human suffering. I challenge an exception. Life is being burned out at a voltage that is too high. Society is doing but little to reduce that voltage. The vastest accumulation of constitutionally vested rights and legalized thievery of all history perhaps exists today. The blind will not see this. Certainly education does not see it. But the abyss of destruction yawns. The time is not unlike the

ancient world before its dissolution. The poor in spirit are legion. But the poor in purse are doubly so. One-tenth of our people own nine-tenths of our wealth. It is as if the gates of reason were slammed shut. Probably one-fifth of the population of our large cities are below the poverty line. The sores of Lazarus are deep and many indeed. Never in all eternity will those sores be healed by the insipid plasters of philanthropy, and never by the surface antiseptics of a superficial education. The past has tried them both—and they have ignominiously failed.

And thus while educational leaders argue on fine spun theories, the tragedy of the multitudes goes on unceasingly. As Schiller has said, "While philosophers are wrangling over the government of the world, hunger and love are doing their work". The table of life is wrecked by the few in their revel. They gorge and sicken themselves on the merest sauces of existence. The vast majority seat themselves tired and exhausted. But they too seat in vain—for they rise hungry from the feast. To those millions, life is a plexus of grease and grime, beltings and wheels, forges and furnaces, triphammers and cranes. In hunger and rags and dejection they tramp the treadmills of life, all but deaf by the hissing of steam, the clanging of bells, the screeching of dynamoses.

But in it all, life goes on. And age after age lies buried the joy and the genius of the world. It is the price in part that society pays for its waste, its misfits, its futilities. The wastage of talent and opportunity flows ever on. "Bowed by the weight of centuries", the man with the hoe looks down. Markham spoke for us all. But his vision beheld not all of the fields, and saw not into the hearts of all of those in the vineyards. His vision did not see beyond the rulers of state. In yonder councils of school and of church—there could he have seen many of the springs that are feeding perpetually the ceaseless streams of human suffering. There could he have seen that back of all the world's misery; back of all its blind programs of human procedure; back of every pang of pain or hunger or heart-ache, has

primarily lain, and lies today—a set of infamously erroneous theories—that is, a functioning ignorance usurping the throne of truth.

Nor do I speak alone for that great army of toilers whose camps are perpetually pitched so close to the poverty line. For misery of one kind or another must always hover wherever any hand of ignorance may cast its tents—even for the opulent rich. It is not alone a question of white teeth gnawing at the pillars of time. It is also an issue of bewildered souls and aching hearts. When beholding the opposite side of life's massive and meaningful shield, one is always compelled to look with compassion on the deluded rich. In the ultimate analysis, satiety is as destructive as poverty. True to the law of polarity, they are twin destroyers. The moral turpitude which obtains in *high* life today is but the clarion voice of unerring causation. Emerson says that there is an essential duality which bisects all Nature. Poverty and riches constitute the double edged sword that proves it. The inexorable principle is, that there are two poles to every diameter—and man should never get so close to either that he loses sight of the other. In life, therefore, it is not merely a question of fat kine against lean kine. It is more fundamentally a question of the inevitable boomerang that comes back. Life is eminently an equation: Misery in one direction must ultimately be balanced by misery in another direction. Woe unto that individual or that institution whose joy is a source of misery to others. It is indeed astounding that society and government so persistently refuse to learn this lesson. History has furnished the warning for ages.

From whatever standpoint, human misery and human bondage cannot permanently endure. Along the sunburnt trail of the centuries there is no more unmistakable footprint than the affirmation of that fact. The requiem of the winds over the ashes of crumbled empires everywhere and in every age bears silent witness to that effect. Among other nations, Rome tried it—and it failed—in spite of the countless human beings that she nailed upon her crosses. And if

any nation could succeed in that direction, Rome should—for hers was one of the most colossal pieces of infamy ever recorded in history. Hers was one continuous feast of captured barbarians butchered and slaughtered in the arena. Emperor Trajan celebrated his victory over the Dacians with shows that lasted more than one hundred days. During that festivity more than 10,000 men were used and more than 10,000 wild animals slain. Occasionally a Roman like Seneca had the insight and the courage to denounce the policy as criminal. But Pliny excused the practices as examples for cultivating manliness. During the later republic and the early empire half of the population of the Roman state was slave. The wealthy, like the illiterate rich of every age, dawdled their time in ostentation. Varro classified slaves as “vocal agricultural instruments”.¹ About the same period, or during the time of Christ, about eighty-five per cent of the population of the city of Athens were slaves. Out of a total of 200,000 but 30,000 were freemen. Is it any wonder that Greece and Rome passed away?

And as we thus look back across the centuries, how inadequate must language ever be to portray down through all the ages the misery that could have been avoided in this world. It makes no difference whether a suffering humanity is crucified under the bold brazenry of an unholy Roman empire, with its forests of crosses marking its public highways—or whether under the sincere name of liberty, human misery lays its withering hand in the form of disease, poverty, crushed ambitions, blasted hopes, and life-long bondage against odds that foredoom certain failure. It makes no difference. Mental anguish is ever the same. Poverty, disease and bondage—they can never be glorified with glamor in any age. Under the banners of culture they will be exactly as under the totemic shadows of barbarism. A civilization of rooves, or a civilization of tents—it is all the same.

But the planet is ripe for something. The boldest and

¹ See Preston & Dodge: *Private Life of the Romans*; also Myers' *Ancient History*, part II.

most enthusiastic opponent of progress cannot much longer deny it. The evidence is overwhelming. Everywhere invisible chisels are at work in the form of human unrest born of human misery. False leaders must abdicate in every field, whether in education, religion or government. Petered-out-tail-end doctrines and policies must vanish. That institution which will not reform and evolve, must perish. Any institution or any doctrine which persists in looking upon the Universe as a petrified process rather than a flowing one, must be driven from the earth. For every moment of human suffering caused by the vermiform appendage in the human body, ages of human misery have been caused by the multitudinous appendages of false doctrines obsessing the innermost recesses of the human mind, implanted there by false and ignorant leaders. The social vestiges of the ages are what must be destroyed—vestiges, which in their day might have been pardonable for primitive minds, but which today are a shame and a scourge to mankind. Man, the most powerful of all animals, must do something worthy of his kingdom. Life must become an incandescent lump glowing with the unquenchable fires of truth, and not blackened eternally with the smoke and folly of ignorance. The silent letters of civilization must pass away. And education must be the master hand that strikes them out. At the counters of life, there must be but one legal tender, and that tender—truth. Every single transaction in life must be in those terms.

But here someone will ask: In what way does all this concern education? What has education got to do with human misery? Wherein is the question of education related to the prevalence of disease, poverty, suicide, insanity, feeble-mindedness, criminality—and in general, the world's highway of aching hearts?

Those questions constitute the greatest indictment ever made against education—or against anything else. But those questions are not mine. I have plucked them from the lips of the world. They are unconscious reflections from the thought impress of our civilization. For that reason

those questions are infallible indicators. They signify that our education is so far afield from its native haunts and its true estates that neither the world nor its education even recognizes the duties that are duly and truly its own. In the olden days it was credited to Cain that he asked, "Am I my brother's keeper?" But present day education is far worse. It even denies that it has a brother. It does not recognize its own relations. At best, it may duplicate the question of Cain. If so, my answer is, that education is at least not supposed to be its brother's robber.

Now, friends should tell one another the truth. Above all, enemies should be frank. On both scores I want to be honest with the world. I demand a solution of our educational problem anew—absolutely anew. Such a solution is incomparably the greatest need of the age. That same need has existed in every age known to man. The problem of education has never been settled right—nor anywhere near right. So convinced am I of this that my scorn for the educational world is boundless. It is that same degree of contempt that Rousseau voiced when his heart spoke out in 1762 in that never-to-be-forgotten classic, *Emile*. To be sure, Rousseau was extreme in some respects. But he had a thousand reasons to be. What truly perceiving soul would not be outraged at the mockery of education and the general state of social affairs as they existed in Rousseau's day? Is it any wonder that Rousseau in his anger and ardor carried his case too far into the realms of an isolated Nature? I say—no! And indeed, it is a part of my contempt for present day educational critics, that they should attempt to raise one finger against Rousseau, either against his *Emile*, or against the unfortunate fact that his three children were sent to a foundling asylum. If taking care of three children would have lost *Emile* to the world, then I would ten thousand times rather have Rousseau do exactly as he did. So, let us hear no more adverse criticism about this great man. Let us rather mingle an infinite compassion for him along with the undying gratitude that he has earned from us all.

Looking from my own angle, I see in present day edu-

cation "but the baseless fabric of a dream; ignorance of a density unequalled; of an obstinacy unparalleled". And it is all traceable to the doors of our educational philosophers. About those philosophers, what Plato said four centuries before Christ, might well be said today: "Shall we commit any fault then if we call these people philodoxical rather than philosophical, that is to say, lovers of opinion rather than lovers of wisdom?"² Truly, if to love opinion and superficiality is to be philodoxical, then twentieth century educators are among the most philodoxical that ever trod the earth. They are also entitled to another well earned compliment from the pen of Plato: "We cannot avoid adopting the belief that the real nature of education is at variance with the account given of it by certain of its professors, who pretend, I believe, to infuse into the mind a knowledge of which it was destitute, just as sight might be instilled into blinded eyes."³

Like Plato, in speaking of professors, I shall name none in this connection. Education is too massive a subject to permit of anything but principles. I would simply challenge the present educational world to name one profound educational thought that its coterie has ever uttered. If I wanted to I could name, say, fifty men who stand high in the educational world today. They are leaders in educational thought. They stand out as gods in State and National councils. But never yet have I ever heard anything said in any educational council that was entitled to live for fifteen seconds—that is, from the standpoint of things that are *fundamental* in education. Educational councils everywhere are dreary desert wastes of sage brush and alkali. Even educators themselves are coming to feel it. No one expects anything there any more—and those who do are disappointed. The educational council has become simply some place to go. Such councils enable one to get out of his own backyard once or twice a year, but that is about all.

² Plato's Republic, 196. Davies & Vaughn Trans., 1914, Macmillan & Co.

³ Ibid., 240-1.

Let anyone take the addresses made and the papers read at educational associations—and he will seek in vain for any spark of originality, for any charm of language, for any nugget of wisdom, for any breath of inspiration. On more than one occasion have I camped faithfully on the trail of some educational leader whose initial words promised hope, only to find in the end that his bow of promise dissolved into nothingness—that he really had nothing to say. That is true of educational leaders in general when it comes right down to things that are bed-rock. Their greatest stock in trade is to make much ado about comparatively insignificant things that have been booted around the world like an old football for centuries. In line with that propensity is their remarkable capacity for generalities—the glittering kind with which the world has been pestered since the beginning of time. Parallel with that capacity is their ravenous avidity for words. Well might Goethe have written the following in *Faust* after having attended the typical educational association :

“The best thing that the case affords
Is—stick to some doctor’s words:
Maintain the doctrines out and out,
Admit no qualifying doubt;
But stick to words, at any rate:
Their magic makes the temple gate
Of certainty fly safely ope;
Words, words alone, are your best hope”.

Now, to be sure, I readily admit that in *secondary* and *tertiary* fields we have educators today who are entitled to every credit—and were I dealing with such fields—or did education consist of a mere house of cards built upon the sands—I would extend to them that credit. But education must not be suffered to become anything of the kind. Therefore I am not here to praise trifles.

I take it that if a great conflagration is raging under the force and impetus of heavy winds, the thing for the fire department to do is to direct every gallon of water where it should be directed—onto the source of the fire and onto the

points of greatest danger. I wonder if I am right? But those same fire fighters may shoot the whole Atlantic ocean into that conflagration, and it will do not one iota of good—providing the water is shot through the tops of the flames. The point is, that the water, to be of any service, must in some way come into actual contact with the foundations of the fire. Fighting the tongues of flames that have leaped skyward a thousand feet, amounts to nothing. One's most frantic efforts thus directed can spell but one thing—folly. The inapplicable, even to the point of infinitude, can never utter the slightest response in any field—for the simple reason that it lacks the essential condition of *contact with cause*.

Again, we pay but little attention to a burning ax handle in the backyard while human beings are calling for help from the tenth story. No one cares a copper about the color of a man's necktie while he is engraving his name on the highest tablets of undying heroism. No—a thousand times—no! We simply refuse to become excited over toys and incidentals, no matter how valuable and necessary they may be in their appropriate places, while the appealing voice of mankind is calling out. The point is, that every single thing in life must rest absolutely on its own degree of worth—on its own pedestal—and stay where it belongs. Nothing must be permitted to use any other bridge than itself. I can conceive of no greater final injustice or calamity than for some comparatively puny and relatively insignificant truth usurping the throne of some other truth that is a thousand times more vital. Let us have no vain-glorious truths, therefore, parading around among mankind where they do not belong. It is on the basis of that very principle that I refuse to become excited over any of the prevailing major movements in present day education—and over which leaders are so frantically fussing, and so profusely perspiring.

Bear in mind, therefore, that my complaint against education is not against this or that detail—but against central facts. The school simply has not diagnosed her sickness deeply enough. The educational world must take off its

blindness. No plaster can possibly antidote deep seated ulcers. Nature is entirely too old and too wise to be fooled by any physician, however sincere, whose conduct does not suit the case. Even the slightest unseen splinter in one's finger testifies to that fact. The law of Cause and Effect is not so easily repealed as some would think. It is a good deal like the fox that had one hundred tricks in the fable. He had boasted to the cat of his cleverness. Just then a pack of hounds came up. But the fox very soon exhausted his hundred tricks by running and jumping and turning and twisting and dodging. Then the hounds went promptly to work and performed trick—number one hundred one. In due time the cat went to work and executed its single trick, which was simply to climb to the topmost branch of the nearest tree. "Ah," said the cat, "I see that one good trick is worth far more than one hundred poor ones"!

And so it is with our educators. They are running hither and thither. The cat in the fable knew from the beginning the value of one good trick. But our educational leaders entertain the fox view of things. Consequently their house is of cards. Their legerdemain is crude. The forces of life are closing in upon them from every possible direction in the Universe. One new trick on their part demands ten more new ones in order to block and checkmate the fundamental principles that the original trick overlooked. The process thus goes on at an alarming geometrical rate. Everything develops into but an infinite complexity. That complexity must finally do one of two things—either fall under its own weight and fallacy, or else crush humanity. At the present hour the latter alternative is going on.

And this brings me partially to the source of some of my convictions. It first happened yonder on the prairies of the west. It was in the fields between the green corn rows—or herding the cattle on the plains—or driving the mowing machine in the meadows. My first convictions were intoned in field, furrow and woodland. As a boy in the old Virgil school I often used to feel that our education is wrong. It seemed to me that the educated person was just about the

same life victim as the uneducated—physically, mentally and morally. In a physical way and a mental way, I saw both classes the same victims of the same disease, and just as subject to various other disturbances—while along the line of moral conduct, again I could see no difference. Of course, my observations were not scientific, or anything like it—perhaps. They were simply boyhood impressions. Nevertheless, they were positive convictions. They left me with the definite thought that when education got through with a person he was still a pronounced victim to the world—a master in no real, essential way—and even worse off possibly in some respects than he might have been had he never had the “advantages” of education at all.

And now as the years have gone by, and as I have passed from the country school and on into some of our leading universities, making a careful study of the educational philosophies of the world, the while studying life as it is actually lived—my early boyhood convictions have become matters of knowledge. I see in education today a cup so full of error that it must spill under even the steadiest hand. Truly is it hard to carry a full cup. In a shipwreck, most people cling to the first thing that they can grab. Some cling to spars—masts—riggings. Others cling to barrels and casks. But the pilot is the one person that knows. I say that education today is a shipwreck. Its leaders are grabbing at everything from riggings to casks—from barrels to masts. But there has been no pilot to grab the one thing that is right. Thus far education has been insane. It has been dwelling among the tombs. And humanity has been calling and crying. Education has answered. But that answer has been in terms of error, bookishness, and superficiality—in terms of *unrecognized principle*. It has simply been education in effigy. The tree of knowledge has been hardly more than a mirage in the desert. The educational world would *prune* that tree to make it perfect. But it is useless to prune branches from a tree whose fruit is insidious poison. The only thing to do is to lay the ax to its roots. My word to the educational world is just this: Even its

theory is not good. Fully carried out, it would still be a rank and inglorious failure.

“When Demetrius Poliorcetes inquired of Stilpo, the Magarian, after his losses by the plunder of Megara, he gave for answer that he had seen no one carrying off his knowledge. When reminded of the immoral life of his daughter, he rejoined that if he could not bring honor on her, neither could she bring disgrace on him.”⁴ To the first of these propositions it is in order for me to say that while I have seen pupils and students carting away report cards and diplomas by the thousands, I have seen but very few carrying away any fundamental conceptions of education. With reference to Stilpo’s second answer, in my opinion the educational world is not entitled to the exemption enjoyed by Stilpo. Education *per se* has no honor. Its only honor must ever lie in what it actually does for its pupils in terms of assembling and assimilating the basic principles of life. Further than this, the only thing that education can ever do to disgrace itself is the monumental human misery that may obtain in this world. By its fruits must education ever be known—the same as any other tree. The measure of its honor and the measure of its disgrace must always be that thermometer which registers the amount of joy and justice which does or does not obtain among mankind. Across the great trade routes of human experience, there must be no such word for education as *alibi*.

In my opinion, there is no language anywhere that is capable of expressing the sacred responsibility of education. Nowhere else in all the world is such a responsibility to be found. No sins under all heaven are so fundamental as the sins of education. Overt, objective sins are easy to see. Sins of the flesh, for example, are never slow in coming to the light. But educational sins are not discoverable on the moment of the sinning—far from it! Educational sins lie deep. When the watchman wakes up, the perpetrators are in a far off country. And the escape has been made by

⁴ Socrates and the Socratic Schools, 3rd German Edition: Eduard Zeller; English Trans. by O. J. Reichel, page 277.

wave. No tracks have been left by which to trace the traducer. Such sins are subtle. They kill at long range. They are the most dangerous of all sins. And the powder that education employs in the process is both smokeless and noiseless. A sinner of that type is hard to detect, and almost impossible to catch.

It is through such a long-range procedure that education has constructed for us many of the gilded hells of life—where mankind writhes in misery and dies like flies. But worse than that, like the rainbow of old, the only promise in the educational sky today is a set of phenomena that ignore every basic principle of reflection and refraction. Faith in such a bow of promise far transcends the mustard seed measure that moves mountains. But in spite of that fact, the people have great faith in their leaders, no matter how short-sighted their educational doctrines may be. The people actually depend on their leaders. In reality, they must do so—for, to the lay world, life is always exceedingly busy in its own respective spheres, even when life conditions are the very best. Under false circumstances life is always trebly busied by endeavoring to conform itself to a series of manifold errors. Humanity then becomes stampeded in the hopeless process of either trying to escape something or else trying to make needless and impossible adjustments. Such a condition means sailing life's currents in a scuttled boat, and without oars. It means working with broken levers, or with none at all. With wagons hitched to false stars, it is no wonder that poverty, disease, crime and misery have taken possession of the world. There is simply a limit to human endurance. It oftentimes looks to me as though our educators have been sounding for that limit.

To be sure, I admit that education is in part a function of the people. But that is no excuse for those of our educational leaders who would pose as our individual and social saviours. It is the exclusive business of leaders—not to lead, but to be *worthy of leading*. The burden of false educational doctrines must not be shifted over onto the

blame and the backs of the people. But a lame excuse never knows which leg to limp on. Consequently, our educators will squirm with even the shadow of an opportunity. But it will do them no good. They and they alone are to blame for their outrageously narrow vision and their correspondingly constricted views. We hear a great deal these days about the divine right of liberty. But the thing that is really operating is the divine right of ignorance in the field of education.

Nor do I reserve for my use or fortification in this connection the fact that from time to time our education has been severely criticized by the lay public generally, including many attacks in the press. Those who criticize usually do not know why. They oppose as a rule, not because they know what is wrong, but because they feel that something must be wrong somewhere. No age fully understands itself—and rarely does any critic fully comprehend the issues in hand. Consequently, the critic may largely or even totally miss the mark that should be hit. Correct diagnosis and correct therapeutics are one. But there is a vast difference between knowing that something is wrong, and what is wrong. The overwhelming majority of critics in the field of education never get beyond the first stage. Most criticism that wells up from a suffering humanity is but the voice of John the Baptist—

“An infant crying in the night,
An infant crying for the light,
And with no language but a cry!”

Casting the critical eye over the pages of history, one might at first be tempted to the conclusion that as a rule man does not care to improve. But that is not the case. The real fact is, that mankind has been afflicted with false leaders. Our leaders have been slow, lazy, inert. Above all, they have been unimpassioned in the cause of truth. They have helped to make of civilization a loafer. Most ages have been drowsier than the proverbial house dog. Nothing was ever more hesitant than the boasted march

of civilization. Ages upon ages have drifted down to us from the remotest antiquity, and yet the golden dream of a golden dawn nowhere gilds the skies of human thought.

The universal disease today is somnambulism. The world is walking in its sleep. Indeed, civilization seems to be a sleeping sickness. The awful facts that confront us are ignorance and inertia. They endure in the human mind like granite. Old ideas remain steadfastly where they were cradled. Solemn fancies of honest but simple-minded leadership and its trailing clientel abound everywhere—which is not at all strange when we consider the depth and soundness of intellectual sleep.

Though twenty-three centuries have rolled away since the voice of the great Socrates sounded in the streets of Athens by the sea—education is still being given the cup of hemlock. Though in the lengthening shadows of that same day Plato wrote his marvelous Republic and Laws, still sits the Sphinx among us. And though nineteen centuries have stolen past since Jesus uttered that profound message to humanity, “Ye shall know the truth, and the truth shall make you free”—the night of ignorance still enslaves mankind. The highways of humanity are still the false ways of unending darkness. Today, after twenty-three centuries, the educational world is divided between two conflicting thoughts—it understands neither itself nor the outside world. Vulgar learning abounds at every point of the compass. By vulgar learning I mean learned nonsense—that learning which is neither fundamental to nor comprehensive of life—that learning which deals with efficiency in superficial things, to the blind neglect of things that are elemental and final. Vulgar learning always deals with decorations—never with desiderata. Its great specialty is chimneys—up tinkering with sky-lights. Such common things as foundations are utterly foreign to that rare brand of culture which I call *vulgar learning*.

And so I say that the great re-energizing waves of Socrates, Plato and Jesus faltered and wavered, halted and

fell back. Education has been but a piece of lost baggage in the centuries—for even the longest wave is quickly lost in the sea. History has thus come down to us out of the darkness of night. And the miles have been long. The sun of every century has gone down upon forsaken quarries—down upon the incomplete and deserted efforts of builders that left them where they last labored. Far too often the deserted workshops of those builders have never been touched since. In many notable instances those workshops have been obliterated from human vision by the drifting sands of intellectual folly down through the centuries. No human trace of them remains. Were Plato to return today he would find the tools of his craft where he left them. No one has used them since—though many have chattered his name. Nor could any inhabitant—not even the oldest—point out to Plato the site of his old quarry. Nor could a single scattered gem that he once polished in that quarry anywhere be found in the length and breadth of the educational pawnshops today. Plato might as well prospect the waves of the sea as to attempt to locate what was once his old Athenian world. He would find no functioning compass anywhere that could help him.

But there is a future. The medium of historical transmission is not always to be darkness. We are also told that the greatest darkness is before the dawn. The very hope of the world lies in a rise in education—not as a mere current, but as a mighty tidal movement, a huge ground swell. What we need is a central sun—a flaming source in a flaming orbit. Education must become the focus of the world. And when that focus is right, then will the golden age dawn. Then will the human soul be taken out of the breadline. Then will the golden hour of history strike. And then will begin the most glorious march across the centuries ever conceived by man. “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things possible”—under a sane education.

What the world is languishing for today is sub-struc-

tion in education. We need a sun-like centrality. Plato apprehended the central facts. So did Jesus. And so in a tremendous measure did Shakespeare. Such an education will be void of varnish and falsehood. It will be an education that cannot be weighed on the village scales. The human soul will be its balance and its rod.

Let us be candid. Let us be honest. We must think—not once or twice per year, but every minute of life. The faculty of nonsense has held forth too long—in which it has simply been true to the instinct never to think. Zoölogy teaches us that the flying apparatus of the ostrich is in ruins. Common observation would leave any unprejudiced onlooker to conclude that human reason is also in ruins. All told, Darwin tells us that there are about eighty vestigial organs in the human body. An outsider would surmise that most of the eighty are in the human brain. The normal human cranium is never less than about fifty-five cubic inches. The brain of the largest gorilla is never more than about thirty-five cubic inches. As someone else has said, I also should like to get man to use the extra twenty cubic inches.

Nor have I started the controversy herein contained. It was started by a false educational world the moment that they cast down a false educational ideal. The invitation has been a standing one for centuries. I merely accept the challenge. To me, that means a challenge to disillusion the world—for the history of all growth has been a history of disillusionment. Where there is no disillusionment, there is no growth—and of that disillusionizing the world has had far too little. Long therefore has the atmosphere been fetid. Long has the hut been closed. We must open the doors and the windows—and let in the breezes from the hills. Our scene must shift. The things which once even very imperfectly satisfied the human heart and the human intellect now fail utterly. Our educational and religious formulas are dark enigmas from the womb of the past. They neither convince nor motivate us. Never full size in any single particular, we have completely outgrown them in

every dimension. We turn from them as from husks. They are forsaken, even as toys in toyland. Our shrine is but as "a reed shaken in the wind".

To me the awful fact today is—that man is at the stake. The barometer should indicate that storm center to even the blind. Always and ever it has been the supremacy of ignorance versus truth. The tide must turn. The stream of history must be diverted from its old channel. We must have a new spirit—a truth-seeking spirit. We must chart the plan of a radically new and rational destiny. The new structure that we build must be on a world's diameter. The measuring rod of antiquity must pass away—the Tower of Babel—"A tower whose top may reach into the heavens". Our conceptions of the magnitude of the Universe must be infinitely vaster than that—or any other babble. Our new education must have a firmament of infinity for its roof. We must plot our curves to infinity—and then plot them back again, whatever course they may take. And in the process we must hurry—with a serious care—for the day is far gone. Not only must we take time by the forelock—we must occasionally grab it by the beard.

Let us hope that a new day is about to dawn—and that the wreckage and ruin that has been cast up by the tides is at last to be cleared away. The symphony of time has long stood watch by the cisterns of the sea—awaiting a voice to still the waves. But dreary indeed has been the vigil.

CHAPTER II.

THE GREAT QUESTION AND THE WORLD'S ANSWER

What is the greatest question that can be raised in the entire field of education today?

How strange this question sounds—because no one has ever asked it before! Upon this soil, education has never yet set foot. So I ask the question again.

Some will at once complain that the question is a very difficult one to answer. Such a complaint will come from those who haven't even the slightest idea what the correct answer is.

Others will say that the answer depends on

My reply is, that it depends on absolutely nothing whatever. There is but one answer to my question—and that is the correct one. No qualifications or conditions of any kind whatsoever can in any way impose themselves.

Still others will ask me what I mean by my question.

My response to that reaction is, that my question is worded in plain English—and that I mean exactly what the question asks. To the person, therefore, who may be mystified as to my "meaning," I can only say: *Go back and read the question once more.*

Then there will be those who will respond that the answer to my question today would not be the same as it would be five years ago, or a hundred years ago, or some other time.

Very well—I accept the challenge. What was the greatest question that could be asked in education in the year 1914? In the year 1419? What would be the greatest question when the Prince of Pedagogues labored among the Judean hills? During the days of Socrates, Plato and

Aristotle? Or, to the person who may have choice bits of insight across the footlights of the great stage of history—him will I let pick his own period of history—and then to that person will I put this inquiry: *What is the greatest question that can be raised in all education?*

Once more I am compelled to reply: One date or a million dates—it is all the same. It makes no difference. There can be but one answer to the question. All other answers would be wrong. Therefore, let us go straight back to the inquiry in its original form: *What is the greatest question that can be raised in the entire field of education today?*

Now for some years I have been quietly asking this question of students of education—including public school teachers as well as students and teachers in normal school and university circles. That is how it comes that I know how the educational world reacts to the question under consideration. Then, too, I have read educational literature, past and present—and there is absent from those pages the slightest reference of any kind to the question above propounded. That is why I said in the beginning that upon this soil, education has never yet set foot.

With respect to this very thought, education is sleeping. It is submerged in a profound slumber. My question catches the educational world napping. Therefore, when I ask my question, it is one in deep, distant dreams that is being addressed. The first reaction is a rubbing of eyes. Then there is a slow awakening. Finally the aroused sleeper is surprised—astounded—shocked—at such a question. Educational consciousness is taken by storm. The question is a thunderbolt out of a clear sky—because it had never before in all the world occurred to education that there was or could be such a thing in its field as *the one biggest question*. Big questions—yes, to be sure, education had often discussed *them*—but when it came to their *biggest* question—when it came to centering out and making some specific designation—and then labeling that designation—and then clamping that designation down into the

very pin point of focal consciousness—indeed, that is a very different matter. That is the one thing that education has never done. It is no wonder, therefore, that education is at first dazed at the unexpectedness and the unusualness of this question.

However, every sleeper that I have ever thus far addressed finally establishes some degree of equilibrium. Then, after certain preliminary parleying, and after being driven into the corner for a specific answer of some kind, the typical person will respond with what in his opinion is the biggest question in education today. As a rule all of those answers can be classified under about ten general headings. Those answers I label *the answers of the world*. They constitute what is in educational consciousness along this line after consciousness is once aroused. I purpose to give the answers which I have gathered from the lips of current education.

One class tells me that undoubtedly the greatest question in education today would have to do with the junior high school. In their opinion there is nothing so important today as the perfecting of the junior high school idea. Their major arguments are, that the junior high school form of organization keeps pupils in school longer; that the end of the sixth year is a more natural division point than the end of the eighth, as far as the development and interests of youth are concerned; and that better opportunity is thus afforded for election in studies, for departmental teaching, and for correlation between the elementary school and the high school—and so on. Such would be the answer of the junior high school enthusiasts.

But I am compelled to object to the answer—not that I am in any way “unalterably opposed” to the junior high school, but simply because it doesn’t make much difference one way or the other. At best, the junior high school idea is chimney stuff. It is not foundation material at all. Its current glorification is not at all warranted. Education by the 8-4 plan is a failure—but make it 6-6—or 6-3-3—or 9-3—or 12-0—and by some magical process the world will be

saved! I have oftentimes wondered why some enterprising educational genius has not thought of establishing a "6-0-6" plan! At any rate, to listen to some of the fine spun arguments brought forth in behalf of the junior high school is worth far more than a day spent at any circus. I have attended both performances—and I know.

However, I am not completely condemning the idea. I do say, though, that the junior high school is one of the most dangerous devices ever invented for the adulting of childhood and youth. It is indeed amazing to me that educators are overlooking this fact—that of throwing seventh and eighth grade pupils into the environment of regular high school pupils. I say that these two groups of pupils are entirely unlike. Their stages of development, both socially and biologically, are different—and on this basis alone, I say that the end of the sixth year is overwhelmingly out of order as a dividing line between the elementary school and the high school—that is, providing that the junior high school organization and administration are such as to throw pupils of that age into school association of any kind whatsoever with the regular high school. I say that any such an association is a serious mistake—for it is dangerous. Where it obtains, the aping process starts in immediately. The conduct of the grade pupils becomes bolder and more mature, for they are thrown into a new world where they do not belong. Their heads "are turned." Application becomes much less serious. Discipline becomes lax—or at least more difficult. School life becomes pretty much of a "lark." The healthful morale of the whole school suffers. The regular high school pupils themselves reflect a less wholesome spirit, for they quickly detect the change in stability and homogeneity of their high school the moment that seventh and eighth grade pupils are thrown in among them. The plane of social relations becomes lowered—for the grade pupils rush headlong into social notions beyond their years—while the high school pupils go down to meet them—till, all in all, I pronounce the junior high school idea an undesirable social undertaking, unless administered in separate buildings.

But aside from the social phase of the junior high school, there is also a limit to the advisability of departmental teaching. I would reduce departmental teaching to an absolute minimum in all the grades—and save for such special subjects as music and drawing I would not permit departmental teaching at all in the first six grades—and wherever possible the same plan should be followed in grades seven and eight—for the more teachers any group of pupils have during the day, the more lax and the more disorderly will those pupils become—because no single teacher is responsible for either their discipline or their growth—all such responsibility becomes divided—and the more that responsibility becomes dispersed, the less responsibility both teachers and pupils feel—aside from the fact that the application and discipline of any group of pupils will always tend to degenerate to the average level of their very poorest teachers.

And in this connection I want to say that I am surprised at the manner in which the educational world has been hypnotized by the "Gary plan." Even Dewey⁶ would make much of that system, which is nothing more or less than the junior high school idea gone completely wild. There departmental teaching is carried clear down to the kindergarten—I speak as I saw things during March, 1917. Primary pupils were being handled and drifted about from room to room and from teacher to teacher exactly like high school pupils. Like a set of wandering little Arabs—without a teacher and without a home—such is the correct characterization of the grade pupils of the Gary schools—especially in the Emerson building, where pupils are exclusively housed from the day that they enter the kindergarten until they are graduated from the high school. Dewey would make much of this plan of housing—but in my opinion, it is vicious. It is my hope that the schools of tomorrow will not be dedicated to any such a serious mistake—for the one-unit school building is a most glaring violation of every

⁶ John Dewey: *Schools of Tomorrow*.

fundamental of child nature. High school pupils belong absolutely by themselves in their own separate building. It is an educational crime to house them with grade pupils—and above all, it is a most unpardonable educational mistake to carry on with departmental teaching as it obtains in the Gary schools, which Mr. Dewey and others have so unfortunately eulogized.

It is especially unfortunate, it seems to me, that in the recent Gary Survey made by Abraham Flexner and Frank P. Bachman of the General Education Board, no mention is made of the principles which I herewith raise. So far from making any such mention, they actually place their stamp of approval on the Gary *plan* by pronouncing it “original and ingenious.” Their words of conclusion are: “The upshot of our consideration of the Gary organization may be put into a few words. The Gary plan is as large and intelligent a conception as has yet been reached in respect to the scope and bearing of public education. The administrative scheme by which Gary undertakes to carry out the plan is ingenious to the point of originality. The arrangements for controlling and supervising the operation of the scheme, are, however, defective; there is, therefore, reason to fear that the execution of the plan will fall short of the conception”.

But I say that the plan itself is not good. In fact, it is defective and destructive. It violates every basic principle of child life in two distinct respects—first, its perfectly wreckless extent of departmental teaching in the grades—and, second, its housing of pupils of all ages under one roof. I say that such a plan of organization and administration is sheer educational nonsense—nothing could be ranker—and, further, that such a plan is not even entitled to be well supervised—and, further still, that even if “the arrangements for controlling and supervising the scheme” were the very best, the “scheme” would still be a real menace to education. I say that the Gary Survey overlooks quite com-

⁶ Copied from *School Life*, U. S. Bureau of Education, vol. 1, No. 10, p. 1, Dec. 16, 1918.

pletely the place where the shoe actually pinches down at Gary.

However, this is no attempt to analyze in any detail either the junior high school idea or the Gary schools. My aim is merely to point out that there is grave danger in mixing up pupils of all ages in one building. Specifically, I do not believe that seventh and eighth grade pupils should in any way whatsoever be thrown into the environment of our senior high schools, for reasons already stated—and neither do I believe that the former pupils should be subjected to nearly so much departmental teaching as the latter. My fundamental aim in this connection, however, is simply to take issue with those who would so glorify the junior high school as being the nucleus of the most important question that one might raise in the field of education today. I say that it is not. Nor would it be, even in the absence of the specific objections that I have advanced. I would still insist that the junior high school would not amount to very much one way or the other. If it were not for the adulting process involved I would not care a copper whether a pupil went to a school on the 8-4 plan, or to one on the 6-6 plan. I simply feel that the advocates of the junior high school are magnifying it utterly beyond its just deserts. However, say that they are not, I would yet insist that this new idea in American education is hardly more than tertiary material. Let us therefore rule it completely out—for it is totally unqualified to occupy educational position number one in our Hall of Fame.

This clears the stage then for the world's second answer to my question. That answer is to the effect that the greatest single field in education today has to do with "tests" and "measurements." The educators who give this answer would rate the evaluating of school attainments as the most important thing in all education. Their main argument is, that what we are doing in education must be measured in an accurate and scientific manner. By "testing" achievements in arithmetic, history, grammar, spelling, writing, and other subjects, this group of educators would cure our most fundamental educational ailments.

But once more I would have to object to the world's answer. The weakness in that answer lies in the very mistaken notion that it takes for granted that our schools are on the right track, if we can only get things measured. It has never once occurred to those advocates that possibly the things being measured may not be worth measuring. That thought has never yet dawned upon the "measurement" people. Under such a scheme of things the criterion of advancement pretty largely becomes what effect the child has on the curriculum—and not what effect the curriculum is having on the child. Indeed, under such a conception, it is no wonder that until quite recently the whole school world has gone to weeds and gone to seed on the subject of trying to measure how fast the child is "eating up alive" everything from writing to arithmetic.

And yet I hasten to say that I am by no means an opponent of the measurement idea. My one criticism is, that education has gone beyond all reasonable limits in its faith in—in its claims for—and in its application of—measurements of all kinds. The educational world today is already waking up to the truth of that assertion, in spite of the fact that there still exist those advocates who are more enthusiastic over measurements than anything else in education. We would all have to admit, of course, that kept within rational limits, measurements are capable of rendering a certain service to education. But when that is said, then the story of measurements is pretty well told. Under no circumstances, in my opinion, is this particular field entitled to be called the biggest question in education—or anything like it. In other words, measurements are not worthy by any means of occupying the seat of honor in our Hall of Fame. Let us dismiss it, and pass to the world's third answer.

The substance of this answer is, that the most important thing in education is the preparation of the teacher. The champions of this answer would make pedagogical refinement their watchword. They would insist on better prepared teachers. Some would require every teacher in our

schools to be either a normal school graduate or a university graduate—or both. In every case they would designate a certain number of required units in the theory and practice of education.

To quite an extent I would be in hearty sympathy with this class of advocates. It must be admitted that we have far too few thoroughly trained teachers in our schools. Most teachers in our schools are not of the first order at all. No one would perhaps deny that fact. Indeed, in the sense of universal and adequate preparation we have no teaching profession at all. Nor do we begin to possess facilities sufficient to train the 150,000 new teachers that we need every year. One would have to admit, therefore, that the need for better prepared teachers, and the facilities for the carrying out of that preparation, are very great from every standpoint. It is undoubtedly an issue of very great importance—and far more fundamental in every way perhaps than the two answers thus far considered and discarded.

But here my admissions would have to end. I could never admit the preparation of teachers as the greatest question that could be raised in education today, considering our present plane of educational consciousness—because in the absence of a far greater question it is an absolute certainty that no teacher would ever be the most properly trained, regardless of how available normal schools and universities might be. In proof of this I want to quote on the general subject of what the educational world considers *necessary* in the preparation of teachers: “First, a thorough knowledge of the branches to be taught”.⁷ “It is plain that the very first requisite of the teacher is a competent knowledge of the subjects.”⁸

Those comments represent very fairly what education today believes to be the thing of first importance in the preparing of teachers. But the educational world is wrong. The first requisite is not knowledge of subjects. That is why trained teachers today are in reality not trained. It is also

⁷ Putnam: *Manual of Pedagogics*, page 254.

⁸ *Ibid.*, page 256. Quotation from W. H. Payne.

why it will ever be impossible to make the preparation of teachers point one in education—*until such time as we know what preparation ought to consist of*. Merely to prepare a teacher amounts to but little comparatively, after once knowing the *what* of our case. Let us therefore determine first of all what to prepare in—and that “first” is certainly not “a competent knowledge of subjects”. I say that we must raise a question far more fundamental than that—the preparation idea. Consequently, with all its importance, we must rule out preparation—for it has no first right to the great throne in our temple of education.

We now come to the world's fourth answer, namely, the contention that the field of administration and supervision is the most important thing in education today. There can of course never be any doubt of the tremendous importance of this field. Nor can anyone doubt the fact that the administrative and supervisory side of education is at the present time far from what it should be. Probably, on the whole, the rank and file of educators in this field are inferior to the actual teaching force. Administration would probably deny this. Teachers would undoubtedly admit it. But unbiased and competent observers would line up with the teachers.

But the real question is this, namely: Is administration the *most important* question that could be raised in present-day education? We are speaking, not at all about important things—nor indeed about things. We are speaking about *one* thing—and that the *most* important thing that we can locate in education. We must not lose sight of this fact for a minute. On such a basis, where does the question of administration stand? Personally, I could never consent to give it first place. Just where it should rank numerically, I am unable to say. I do know, however, that education affords one question which is infinitely greater than administration ever can be. Consequently, administration, with all its importance, must be content to take a back seat somewhere. It does not measure up to the size of the ponderous chair that is to occupy the center of our

colossal stage. This then eliminates administration as an available answer to the question that was raised at the beginning of this chapter.

But other claimants for the honor are waiting. Answer number five tells us that the question of finance is the most important of all. The argument is, that teachers are notoriously underpaid—and that because of this fact teachers are poorly prepared—that the tenure of office is shorter—that the best teachers leave the profession—and that in the beginning the best talent is not attracted to the profession at all—all of which must result in keeping down the standard of education. The argument is also offered, that, since wealth is not equally distributed in different sections of the country, all children do not have equal opportunities for securing the same amount and the same quality of schooling. The combined argument is, that teachers' salaries should be very greatly increased, and that certain poor districts or sections should receive financial support and encouragement from some larger unit of administration that is more able to pay.

Now, from a fiscal standpoint, education has long suffered very greatly indeed. In fact one is pained to think that public consciousness should so long treat its teachers—the worthiest profession known to mankind—as a set of beggars. There is perhaps no greater or longer continued shame in all history than the insignificant pittance that society has been paying for the education of its children. I want to say boldly that teachers' salaries should be increased fifty per cent. Not only this, but the country over each teacher is teaching on an average about twice as many pupils as sound education demands. The prevailing average in our grade schools today is not far from forty pupils per teacher. That average should be cut squarely in two. Our ideal should be that no teacher ever have more than twenty pupils. This in turn means that society has only about half as many school buildings as it should have—and half as much equipment—and, above all, only about half as many teachers as it should have. Our aggregate conclusion

must be, therefore, that society is paying for education $\frac{2}{3}$ times $\frac{1}{2}$ times $\frac{1}{2}$ of what it really should be paying—or $\frac{1}{6}$! That is to say, where education now invests one dollar in education—it should be investing six dollars! But I hereby serve notice on society that the day is not far off when education is going to be right fiscally—and that when that day comes teachers will be adequately paid—we shall have twice as many school buildings—twice as much equipment—and only one-half as many pupils per teacher as at the present day—and, in addition, every pupil in even the poorest section of the United States shall have educational opportunities equal to those enjoyed by pupils in other sections of the country—and again I repeat that when that day really comes society will be paying about six times as much for its education as it is today—and the funds therefor shall come from what a criminal spendthrift world is now squandering in its bestially drunken orgy of war and more war!

I have now granted every argument concerning the great importance of the fiscal demands of education. No one, therefore, can accuse me of not being in the heartiest sympathy with those educators who would champion the question of finance as the greatest question that could be raised in education today. And yet, in spite of my unanimous accord with the money side of education, duty compels me to say that the bull's eye of education can never be hit by even the most perfect financial aim. Indeed, education might well be fiscally perfect, and yet rank and inglorious in every fundamental respect. The greatest issue in all education cannot possibly focus in finance. A bigger question by far must be raised—a question so much bigger that the question of finance will be dwarfed by comparison. Therefore, with extreme reluctance must we wave the fiscal question aside. In the great educational temple it takes an immortal of the very first order to occupy the honored throne that has been reserved for the eyes of all the world when the last curtain shall have been drawn aside. Consequently we pass on to examine into the merits of answer number six.

Here the friends of rural education greet us. They assure us that the question of rural school reform is the biggest question that can be found in the whole field of education. Among other things they tell us that the consolidated school is an absolute and immediate necessity all over the country—and that the curriculum of the rural school needs to be completely revolutionized. The great need of scientific insight in agriculture and household management are pointed out. The extreme lack of social opportunities in rural regions are also emphasized—and accordingly the corresponding demand for community center opportunities of some kind. Then, too, we are informed of the fact that ambitious rural youth are leaving the farms so rapidly that city life is becoming more and more congested every year, all resulting in the general lowering of rural ability and rural leadership. These and many other arguments of the highest order of truth are advanced—and all born of the fact that thus far rural education has been totally inadequate to meet the many problems of farm life.

Now, that the question of immediate and radical reform in rural education is an issue of solemn and tremendous importance, no sane person could possibly think of denying, or even questioning. I admit in letter and in spirit the great truth of the call for reform of a most pronounced type in our country schools. But in spite of all that—once more I am compelled to be stubborn. Great as is the question of rural school improvement, I simply cannot give to it first place in education—because that question does not measure up to the demands of a really great question—for, bear in mind—remember that our question must be a colossal one. It must tower above all others like a giant. Hence, the best that we can do under the circumstances, is simply to seat the rural question some place on our stage where it can get just as good a view of the giant as possible when the final roll call shall have been sounded. We move on, therefore, to inquire into the world's seventh answer to our question.

Here we engage in conversation those advocates who insist that the curriculum itself must ever be made point one in education. They argue that curricula everywhere need to be radically changed—in all schools, elementary, secondary and higher. Their fundamental argument is, that the real value of schools depends primarily on what it is that is being taught therein. But with the same breath they point out that our educational institutions are loaded down with a great deal of useless and traditional ballast—and that that ballast should be thrown out at once. Their watchword would be to teach only what is useful and practical. Different advocates would of course throw out different things—but all would simplify. Between all the advocates of this class, the housecleaning would be a royal one from every standpoint. Some would throw out algebra and geometry. Others would throw out French, German, Latin and Greek. Still others would throw out two-thirds of arithmetic and three-thirds of grammar—and so on—till, everything considered, the fight in this field would be a merry one.

However that may be, and regardless of any details that might enter into the question, every competent critic would unquestionably say: *Reform the curriculum*. Everyone would have to admit that the question is an important one. But our real inquiry is, whether or not curriculum reform is the *biggest* question that can be raised in the field of education today. My reaction is, that it is not—in spite of the very great improvement that lies ahead for education in proportion to the degree that it makes its curricula right. The best that I can do is to admit that the reformation of our educational curricula is of the most tremendous relative importance. I can go no further than that. At the present time it is impossible for me to give to the curriculum position number one. Consequently our massive arm chair is still empty. Candidate number seven is unworthy to fill it. Let us therefore inspect the world's eighth answer.

The substance of this answer is, that the bringing of the high school to every boy and every girl in the land is the

greatest question that can be raised in education today. Those who advance this answer would extend the compulsory school age to at least eighteen years. The argument would be that the high school must be made the minimum educational essential for every American—that an elementary school education is inadequate—and furthermore, that for the great bulk of our population the high school must become “the people’s college.” It would be pointed out that in a democracy—in a republic like our own—safety, politically, socially and industrially, demands that every boy and every girl be assured at least a high school education. The great fact would be emphasized that the overwhelming majority of our boys and our girls are dropping down and out of school life entirely too young—mere children who become but industrial and social driftwood, and who for the most part add each year to the world’s population of incompetents and non-thinkers.

And what is there in those arguments? Indeed, there is very much. In my opinion the demand is right. Our high school must reach everybody. The sooner our compulsory school age can be increased in this country to at least eighteen years, the better it will be for education and for the country as a whole from every possible angle. Society would be vastly the gainer thereby. But the individual would be even more so. Outside of the immediate impracticability of carrying the plan into effect, there can be no single argument that could be possibly raised that could be advanced in opposition to the idea. It is my hope that the day is not far off when every single pupil who enters grade one of our schools will be a guarantee that that same pupil will later on be graduated from grade twelve.

But what is the weight of this high school question when placed in the same scales in which we have been weighing all other questions thus far considered? Is it to take the magical place of first position in all the field of education? If I am reading the scales aright, it will not. It is simply a very, very heavy question—but it is not the heaviest question that can be raised—and that was the understanding

in the beginning—that we were to make search for the most important of all questions in education. With all due credit to the high school question, our position of honor belongs to another question—one that is yet to be asked. Our Hall of Fame still looks anxiously for the one immortal that can satisfy it and measure up to its requirements. With another measure of reluctance, therefore, are we forced to proceed to an examination of the world's ninth answer.

This answer was born during the last five years. It is the result of the great world war. Reduced to its simplest terms, this answer is embodied in the one word—*Americanization*. Unquestionably a large majority of our educators today would make the *Americanizing* process the most important single question before our schools. By that process is meant the making of real American citizens out of—not only all foreigners in this country—but also out of many so-called Americans. As a minimum in that process there would be involved a thorough knowledge of the English language, an effective appreciation of the spirit and meaning of American ideals, and a participative familiarity with the principles of American government. It would be a combined program of national patriotism and civic enlightenment—all carried on through the agency of schools of every kind—public and private—and of every grade—elementary, secondary and higher—day schools—night schools—continuation schools.

Now, most emphatically, the Americanization ideal is a good one. In fact it is most imperative that without further delay America become a country of one language, one citizenship, one flag. Our own national safety demands that as a minimum requirement. But we doubly require that set of conditions providing that we are going to live up to our bestowed and chosen christening—that of being the melting pot of the world. To live up to that name demands that the fires under the melting pot be vigorously kindled anew—and be kept burning from a source that can never die out—or even flicker low, as indeed we have care-

lessly and shamelessly permitted them to do thus far. Furthermore, educators generally have accepted the problem of Americanization as one which falls very largely within the province of the public school—for all over the country during the past few years this question has taken precedence over all other questions that have been considered by educational associations, county, state, and national. There can be no question, therefore, of the unanimity with which many educators at this particular hour regard Americanization as the biggest single thing in education.

Well, is this very question then the magical answer to the inquiry which has been before us ever since the first word of the present chapter? Have we, after all, raised the greatest possible question within the domains of education? Is it possible that, after having travelled so circuitously, and after having weighed in the balance and rejected eight different questions—is it possible now that the world's answer number nine is to be crowned as the one candidate that meets every requirement of our research? In a word, is Americanization "the noblest Roman of them all?"

Now, possibly nothing in the world would be more popular than for me to say *yes*. But I am not going to say it—for my search is for truth, and not for popularity. Already I have admitted everything for Americanization that I am going to—or that it is entitled to—so that no person should be at all deceived as to my unqualified approval of the idea. But right there I stop—for, be it remembered, I am calling for the greatest question that can be raised in the field of education—and, personally, I am positive that Americanization falls short of the stipulation in that call. Consequently, with all its undoubted greatness, we must assign the world's ninth answer to some other seat than the one which we have reserved for a most special candidate. This means that we must move on and inspect the world's tenth answer—for we have just one more to consider.

The representatives of this class are considerably in the

minority. But they are lacking in neither vigor, ardor nor logic. They are the champions of *child study*. They tell us that the greatest question in education must always center about the nature of the child. The burden of their argument is, that any educational problem that does not consult the interests and instincts and capacities of childhood, is pre-eminently on the wrong track, regardless of what the problem might be.

It is my firm opinion that the child study advocates have a remarkably strong case—in fact by far the best case thus far presented. But with monotonous regularity, I once more—object—because I am out with microscopes and telescopes in search of the biggest of all educational questions. I think that I should be willing to grant to *child study* position number two—but never number one, for a greater question than that can be raised. This means that our original question still remains unanswered.

But this does not mean at all that our labors thus far have been in vain. It merely means that we have weighed in the balance the world's ten great answers—and that they have been found wanting. A few other scattering answers might be included and considered, but they lack the support of both logic and numbers—and so I leave them out. It should be especially emphasized also that in my examination of the ten answers above rejected, no attempt whatever has been made to analyze any of them in detail. My aim has been simply to introduce them as so many major answers from the world—and then after a few words thereon setting forth my own personal views with regard to their respective importance, to dismiss them as possibilities for first place, regardless of how great the degree of that importance might be in the case of any single one of them. In no case am I belittling the actual import of any one of the ten rejected answers, but simply saying that no one of the ten answers fulfills my question.

Still, if I am correct, then in my opinion, the educational world is entitled to blame—not necessarily for being unable to answer my question—but for having been caught

asleep at the switch. No person in life may positively know the one great towering Aetna in his particular field—but one thing is sure, and that is, that every person should at least be conscious of the fact that his field does contain some one giant mountain peak, whatever it may be. He should at least be dominated and engulfed by this one thought, namely: *What is the most important single thing in my field of endeavor?* Such a person will have an answer to that question, even though his answer may be wrong. But the answer itself will not necessarily be at once the element of first importance. Far more important than the answer will be the existence in consciousness of the thought that whatever the answer may be, there is some one element that is undeniably the mighty cornerstone of our structure. Such a thought in consciousness is indispensable and invaluable—for it will finally lead to a correct answer—because at all times it impels and motivates, and inspires one to deep and careful perception.

In this sense, therefore, possibly the greatest question that one could raise in any field would be exactly that question itself, namely: What is the greatest question that can be raised? Such a question is great—because it is the question that taps the outer consciousness of a slumbering world. It is the key that unlocks the first outer gate of the temple. In the absence of a slumbering world the question would of course be no contribution of any special value. But with a sleeping humanity—with an educational world that is both drowsy and blasé—and yet so bold as glibly to take so often the name of education in vain—with such a general state of affairs, the question must be of monumental import. To such a world of somnambulists—many of whom have not yet even gotten up to walk—the question asked plays the part of the gong which is sounded to summon the sleepers back to a waking world.

But let us waive the service that such a question performs in the initial process of awakening mankind. Let us not suffer this question to be its own answer. Let us pass on—and locate an answer that satisfies every demand of the

question before us. It is our duty and mission to do that.

Therefore, in closing this chapter, we do so exactly as we began it—by propounding the question: *What is the greatest question that can be asked in the entire field of education today?*

CHAPTER III.

THE GREAT QUESTION AND MY OWN ANSWER

The question before us is this: *What is the greatest question that can be raised in the entire field of education today?*

In the preceding chapter, ten answers from the educational world were considered—and all of them dismissed as being inadequate. The outstanding fact was, that the propounded question caught educators in a deep slumber, as far as this specific question is concerned. The immediate result was one of shock. Education was astounded at such a question. Finally, however, after a certain degree of awakening, educators lined up in a pell-mell fashion with their replies. But their answers all came from a house on fire. Naturally every one of the world's ten answers had to be rejected—not that many of those answers were not good ones, but for the reason that they were only relatively good.

In the present chapter it now becomes my duty to state to the world what my own personal answer is to the question under consideration. Accordingly I say that the greatest question that can be raised in the entire field of education today is as follows: *What is the purpose of education?*

This simple question of six words will at first undoubtedly paralyze our educational sages with astonishment. I look for education to be petrified with wonder at such an answer—for that would be the most natural reaction of any consciousness that has gone so far afield as education has at the present time. In fact, education has wandered so far off into a distant country, deserting its most sacred duties, that this is about what education will first say to the question of *purpose*, namely: "I know thee not; thou art an insignificant stranger in my kingdom; get thee hence!"

But in order to stagger education with amazement until it finally comes out of its state of stupor, I want to repeat that under all heaven, there is no question so important as that of *purpose*. This is because of the fact that in any endeavor, educational or otherwise, the *purpose* indicates not only the *end* point thereof, but also the *starting* point—and every foot of procedure lying between these two points. The *aim* of education therefore becomes education in its totality. Whatever our *aim* may be, it is the one theoretical determinant of our goal; the exclusive guarantee of what we are trying to do; the exact measure of the kind and degree of consciousness that we are investing in the fundamental conception of our problem.

The *aim* of education—think of it! If the question of *aim* or *purpose* is not burned into the focus of consciousness, as the most important of all things, then what is it that we are trying to do? If the *aim* of education is not crystallized into the very pin point of the moment at all times—then tell me just exactly what it is that you are trying to accomplish in “education.” In the absence of a flaming, incandescent *purpose*, what vague thing is that, about which you so glibly talk when you speak of the “educative process”? What do you mean by it—anyway? Where are you going? Do you know the specifically exact destination toward which you are headed—or do you have in mind any destination? If not, then what is your general direction?

Let me remind you that our purpose is our compass—the one thing that leads to the magnetic north pole of attainment. Why, even the simplest ten-year-old boy aims at something when he shoots. It may be a fence post, or a barn door—or even straight out into the middle of the air. But it is an aim. Else why should the boy waste his ammunition unless it is for the mere joy of the shooting thrill? Even the boy himself knows that his greatest single element of success is his aim. If he merely shoots, he hits nothing—or, worse yet, he hits what he should not hit—and kills somebody—in which case of course the gun “was not loaded”. The guns of education have killed their millions

in this manner—by means of “unloaded” aimlessness.

And let me remind the educational world that the small boy must aim every time that he shoots. It is not enough for him to aim today—and then just “fire away” for the rest of the year. He must always aim. Neither is it sufficient for the boy merely to know that there is a little projection down there on the end of the barrel, called the “sight.” Nor is it enough for the boy to know what that sight is for. And neither is it again sufficient for the boy to be able to shut his left eye and look along the barrel of his rifle. That is by no means enough. The boy must also know the extreme necessity of using at all times every single element entering into the general question of careful aiming.

And the educational world must be placed on exactly the same plane. It is not enough for education finally to admit with me that purpose is the most gigantic question in our entire field. Nor indeed will it be enough for education to know what the fundamental purpose of its labors is. Such things in themselves are not at all a satisfactory consummation of our task. No treatment of the purpose of education can at all be accepted which at the same time does not carry with it a consciousness corresponding to the sacred importance of that purpose. A purpose of education which is merely stored away in some attic recess of education is no purpose at all. An educational aim must be a working one. If it is encased in cobwebs, then it is anything but an aim. At best, it is only formal. In the long run it would be a guarantee that purpose as a fundamental intensity and as an eternal index finger, is anything but an impelling reality. It would be a virtual denial that purpose amounts to very much.

Shakespeare has said, “Let the end try the man”—also “The end crowns all.” La Fontaine has said with him, “We ought to consider the end in everything.” Forget the aim, and every art always degenerates into mere forms and frivolities. But worse than that, a thousand wrong directions are taken. The right direction is never taken—except by chance—and we all know what that means where

an infinity of possibilities are involved. I would point it out as a most significant fact that where the tremendous basic seriousness of purpose is not perceived, a set of vulgar and trivial aims and motives always plant themselves in our way. This is one reason why educational aims today are so superficial, so subsidiary, and so spurious. They are the products of a light, hasty reflection. They are casual and incidental. No perceptions deep and prolonged have brought them forth—because the titanic massiveness of purpose in education has never weighed heavily upon our educational leaders. It has never once dawned upon them. They would settle educational aims in the same offhand manner that they would decide on some flavor at a soda fountain.

I say that the purpose is the fundamental object of any undertaking—and that that fundamental object is the one thing that is all-important. Neither is mere *good intention* at any time to be accepted as a substitute for purpose. In the sacred field of purpose, there can be no such thing as substitutes—for as Lowell says:

“For there’s nothing we read of in torture’s inventions,
Like a well-meaning dunce with the best of intentions.”

It is far from being enough, therefore, for education merely to feel well disposed toward the child—or for it to say: “Our purpose—our purpose—why, our purpose is to give the child a good education!” Such a grand encircling movement as that can never be accepted for a minute—for we must still have such well-meaning educators explain to us what they mean by *education*—and that takes us squarely back to the great question of purpose. The real purpose of education can never be anybody’s good intentions—regardless of how good they may be. Seneca says that, “It is not the incense or the offering that is acceptable to God, but the purity and devotion of the worshipper.” Neither is it the educational incense of our mere good intentions, or of our best objective equipment that can ever answer the sacred call of education—it is the “purity and devotion” and accuracy of our percep-

tions in the great field of purpose. That alone will constitute "purity and devotion" on the part of the worshipper in the temple of education. The mind must be positively right on this great central truth—else all of our music will be as "sounding brass or a tinkling cymbal." As Holland puts it, "Childhood may do without a grand purpose, but manhood cannot."

Above all, does this statement apply to education—for we have already admitted that education is the most important work ever undertaken by the human race. Shame then—that we should float or drift for a second in such a field! A purpose is demanded which at every turn shall be commensurate with education itself in its importance. Such a purpose must be so true and so gripping in its effects, and in its power to inspire that we can never desert it. The moment that the world becomes duly conscious of purpose in education as the most important single element therein, well can each educator say to himself with Shakespeare:

"Make thick my blood,

Stop up the access and passage to remorse:

That no compunctious visitings of Nature

Shake my fell purpose."

But even more than all that, purpose is also our *ideal*. Knowing first the overtowering importance of purpose—and second, knowing unmistakably what correct purpose is—then no other ideal is at all to be thought of. Purpose concentrates into one single word all the immensities that any ideal is competent to inscribe and include. The trouble with ideas generally is, that they are too often without foundations—they lack beneath them the solid rock of legitimate purpose. Where purpose is wrong, one's ideal may take on any one of a thousand erroneous flights. Ideals of that type are without substance. They lack in underlying qualities. They also lack in specific ones. Most ideals are entirely too general and too undefined—for the reason that ideals always reflect the common color of the set of purposes lying back of them.

Emerson says somewhere in his essay on Self-Reliance that "Power consists in darting to an aim." That expresses it well. Aim develops within us "darting" qualities—because the aim itself compels it. Purpose sees to it that we take the one correct direction, and not a thousand wrong ones. Our endeavors in life are as bits of steel around a magnet. Exposed to the magnet of purpose, we dart unerringly in that direction. If our purpose is wrong, then we find ourselves worshipping at a false shrine—and the while that we do so, we are enemies, not only of ourselves, but also of mankind. For, let it not be forgotten, education is not simply paddling its own canoe—it is also piloting the mighty fleet which carries with it the childhood army of the world. Surely this patent fact need not be emphasized.

Then too our aim must actually be formulated. It must be pointedly specific to a fault. The statement of our aim must not obscure. It must illumine. Never must it be general. It must be so clear and so specific that it constitutes a definite, unmistakable goal. For example, a triangle may be called a "figure." And yet there are thousands of things that are "figures." It is my conviction that prevailing aims in education are overwhelmingly of the "figure" type. And that is a mistake—for, if purpose is of such awful importance, then why should we hang up any signal lights that might be misunderstood? If there is anything in the world that wants to be made "fool proof," it is our statement and analysis of educational aims—for the reason that vague and general aims point nowhere. They are porcupine directors. They lack the magic of an index finger. Without a single exception education must envelop itself in a world of haze, wherever there is lacking a clear-cut clarity in the statement of our aim.

And that is the one great reason why education thus far has never correctly answered the crying call of mankind—because education has never yet viewed the question of *purpose* with such seriousness as to get right down to bed-rock principles. At no time in all the history of education

has *purpose* as such burned itself in letters of fire into educational thought. Never has education paused and said to itself while dealing with purpose: "This is point one. By comparison, all else is insignificant. With purpose right, then education is bound to be right. But with a purpose that is wrong, then all education must be wrong. What follows correct purpose is bound to be right, for purpose is the one great line that determines our angle every foot of the way. Purpose is our chart and our compass. We must not budge from our tracks until our purpose is right."

No—emphatically no—never has education ever said that. Never has education ever been transfigured by its appreciation or by its treatment of purpose. It is nowhere on record that education has ever held with itself the above soliloquy. To be sure, education has at times in its history talked about purpose—but only at times, and then never in an all-searching manner. The trail of purpose has never been hit right, and then clung to with a tenacity that surpasses human understanding. In a most dominant sense, purpose in education has been blinded and befogged by the very word education itself—as if education *per se* is something elemental, ultimate and final. Purpose has at all times been pretty much a taken-for-granted affair. It has at no time been the magical word in education. That position, tragic to relate, has always been reserved for the word education itself. Education has simply been permitted to get in its own light. It has been looked upon as some sort of a chemical element—when as a matter of fact, education is the most complex compound known to the human race. The basic element is purpose. It is the real salt of the educational universe.

Purpose is the star to which we hitch our wagon. In the long run it is the wagon itself. It is also the very road over which we travel, or the aerial stretches of infinity through which we sail. Purpose is everything in the makeup of our journey. It is the reins that guide, and the driver that steers. It is every rut in our road, and every jolt in our wagon. But education is not aware of that fact today—and it never has been.

But, how do I know that? I know it because out of the hundreds of educators that I have personally sounded during the past ten years as to what is the greatest question that one could raise in education, not a single one of them has ever breathed a solitary syllable about *purpose*. I say most emphatically that purpose is nowhere to be found in the focal consciousness of the educational world. In terms of educational consciousness today, purpose is not the foundation of the temple of education at all—it is hardly more than a tack in one of the shingles. *Purpose, as far as education is concerned, is a perfectly settled thing.* That little item is completely out of the way—it is a self-settler, somewhat after the manner of coffee grounds. A matter of such insignificance as purpose can simply be put away to bed like a little child. Like the same little child that it is, purpose in education is to be “seen and not heard”—this is true with the slight exception of the fact that it is not even to be seen.

But education is more than utterly blasé on the question of educational purpose—it is also as silent as an Indian dummy when it comes to any consciousness or any inquiry as to the concept of what one peak in their field may be the highest. The mind of education is as blank on this issue as Hawthorne’s Great Stone Face on the side of the canyon. As far as education is concerned, its field is one vast unbroken plain—no hills—no valleys—no contrasts—of any kind. It is no surprise at all that my question awakens in the minds of educators a pronounced wonder as to what sort of puzzle or riddle or conundrum it is to which they are being subjected when I ask them what the biggest question is that can be asked in education—because, I repeat, that such a thought has never been a part of educational consciousness. “The noblest Roman of them all” is an idea that has always escaped education.

And here I want to point out that I lay especial stress on the element of consciousness. Regardless of the great moulding part played by the sub-conscious in every department of life, the great mountain peaks of human conduct

and human attainment must rear themselves above the horizon of consciousness. The human mind grasps and projects things only in proportion to the degree that those things get into consciousness. Education must drive home to the dazzling gong of focal consciousness every single thing that it would impart or develop. Drastically conscious must education always be about all things that are its business—and among its most important business is the self-comprehension of its own principles—and the flooding of the members of its own profession with an unmistakably definite insight into every nook and corner and crevice and cranny as to what it is all about. If the minds of teachers themselves are blurred and clouded and befogged as to the central tenets of education—then what is blinder than education itself? Then what of the public—and, incidentally, what of that old familiar reference which used to say something about “the blind leading the blind”?

Education will never in all eternity rise above that plane which is a burning, raging conflagration within its own mind. Neither will the world which we are trying to educate ever rise above that level—for, it is well recorded on the papyrus of the ages, that no stream can ever rise above its source. But consciousness must be the eternal source and plane on which education rests every one of its measuring instruments. Never shall education rise above the level of those principles of which it is conscious. Never shall education ever impart more to mankind than education itself possesses in terms of conscious material. The number and the degree of those things of which education is sharply and critically conscious—of such is the complete kingdom of education. Let education make up its mind here and now that it will never be able to impart one iota of good to the world in any unconscious or miraculous manner. Pupils do not absorb life values of a positive kind in any such a manner—and neither does the teaching profession itself. Every single issue must be vitalized and vivified by the unwavering glow of a central purpose burning itself without end and without limit on the altars of human consciousness.

What education would project, let it entertain. And what it would entertain, let it inscribe on a huge signboard—and then elevate that signboard into the skies. If education were about its business it would begin a careful examination of what is in its consciousness. It would take a careful invoice of everything on its shelves—and then it would know for itself just how close it really is to the verge of bankruptcy. It would not then be necessary to take my word for it—or to dispute it.

But I have an explanation as to why education has so unfortunately drifted along without much of a consciousness in the field of purpose. It is because of an undefined faith in education. The name itself has seemed to fill the bill. An *accepted* faith is always an *unchallenged* one—and that always means the checkmating of analysis in advance. Such a faith is a blind faith in a double sense—first, in the sense that the faith entertained does not see any real *why* for its being; and, second, in the sense that that same faith stands in the way of analytical inquiry. Our diffused and generalized faith in education is so great that we have become unconscious of both the faith and the education. As a civilization, we have entertained a faith in education for so long that we have simply set the whole affair aside as a matter requiring no particular attention from us.

We all agree that education is a good thing. We believe that it is better to educate an individual than it is not to educate him. This is the first principle in the philosophy of all our attempts to educate. It is the fundamental reason why we have an organized education at all. We believe that our life of civilization and culture is better than primitive man's life of simplicity and savagery. For this reason, education for its children is the chief aim and ambition of every household—and to such a degree that many are the sacrifices and self-denials made in order to carry out those ideals and those desires.

But when we invest such faith in education, I insist that we know *why*. The *word* education itself has no charm for me. I want to know exactly what the precise and ulti-

mate object of my faith in education is. I never did believe in buying a cat in a bag, anyway. The faith that we invest in any human endeavor is always greater and more sacred than anything else that we invest in that endeavor—and for this reason alone we should examine most critically any object for which we barter away our faith. From every standpoint, faith is a sacred price—and in this case, education, which represents our purchase, should be correspondingly sacred. That real purchase is nothing more or less than the daily *working purpose underlying our education*. I want to know what that purpose is—for I know, without any arguments from books or philosophers, that *purpose* is the Herculean giant to which we must look.

Now, the real function of faith in anything is, *to begin where facts leave off*. In general, faith must never pre-empt the territory of facts. This side of every horizon, we should *see* and *know*; beyond the horizon the fields belong to faith. For this reason, our faith in education should be fortified with facts just as largely as possible. The moment that that does not obtain, our faith becomes blind; it slumbers; it narrows our horizon; it closes our eyes to what lies within the range of vision—and instead of being an ever-active instrument in the discovery of truth, our faith becomes but a blanket to blind our eyes. I say that faith must always justify its object to the fullest possible extent. The only road to such justification is never to permit faith to slumber on the territory of facts.

Most assuredly, we want to know with an alarming exactness just what we are trying to do when we say that we are trying to educate our children. The only way to arrive at such exactness is to challenge our faith in education every inch of the way. What we need in education, as indeed in every human endeavor, is a plan—a purpose—an aim—engraved on tablets of gold in advance. The blue print of purpose should precede every single step that we make in life. This is a thousand times truer of education perhaps than it is of anything else. Nothing can possibly equal in its tremendous fundamental importance the carefully drawn

map of our plans—the map—which, drawn in advance is to act as our chart and our compass. With a plan and a purpose in our hands we are going somewhere—and that somewhere is apt to be right. Without plans, we are going nowhere—and that nowhere is bound to be wrong. Start with no plan, no purpose, and one gets nowhere. Start with a poor, vague plan—nine-tenths buried in the depths of sub-consciousness—and one's chief business will be that of wasting his time—and the time of the world.

And so I charge a superabundance of undefined faith as being one of the main obstacles that have stood in the light of educational progress. We must make education show its passports—and quit eternally accepting things. The man who accepts things, rests on them. The trouble with education is, that it has been resting and rusting. Education has been too lazy to inquire deeply—and that too without knowing of her own inertness—thus confirming the fact that “Of all passions, that which is least known to us is indolence.”⁹

As a closing word of this chapter, I want to say that we are standing on sacred ground. Let us prove ourselves worthy of our position. The best interest of the child and of the race are at stake—and Nature appeals to us to select our footsteps with wisdom. Nowhere else in all education shall we find any spot so inviolable as right here in the field of purpose. Whatever tablets of real worth that shall ever come to mankind shall be handed down to us by the Infinite right here on this mountain—the mountain of purpose. I say this because I regard the purpose of education as incomparably the most fundamental question that education can ever ask. And the great tragedy of it all is—the fact that neither education nor civilization knows it. *Upon the vividness of object hinges the only hope of attainment.* It is that basic truth which I utter over and over again.

Finally, then, this is my own answer to my own inquiry calling for the greatest question that can be raised in the

⁹ La Rochefoucauld: *Pensees*, LIV.

entire field of education, namely: *What is the purpose of education?*

This at the same time means that education is now called upon to answer another question. In the next chapter the world's answer to this question shall be reviewed.

CHAPTER IV.

THE PURPOSE OF EDUCATION AND THE WORLD'S ANSWER

In the preceding chapter I laid down *purpose* as the most important question that can be raised in education today. In the present chapter we shall inquire into what the world says the purpose of education is. In so doing, let it be remembered that it has never been my contention that the educational world has had nothing to say about aims—but rather that by comparison with the overwhelming importance of *purpose*, education has been notoriously silent, and scandalously superficial.

Above all, wherever a word has been spoken on the question of *purpose*, education has been criminally general. Education's great stock in trade has been platitudes. To a very large extent, education has indulged in the use of self-evident propositions of the commonplace type—propositions to which for the most part, no person would think of raising objection—and yet withal, propositions which one would hardly think it worth while to mention. Education has elaborated on the obvious—with the slight exception that very often most of the important elaborating has been left out. The greatest love of education has been to proclaim principles that are in no way ultimate—principles that are in no way bed-rock—principles whose only sin and crime is, that they do not go far enough—principles which are hardly starting points, much less goals. Generalized principles and definitions of that type have been the bane of education.

And yet with all its vagueness, some of our educators would argue about the "science" of education! They would wax warm in controversially affirming that surely there is a science of education. I claim that there can be a

science of nothing with such a fog of generalities about it as education has precipitated about itself. If education as it stands today is a science, then it is nothing more or less than the science of vague generality. I emphasize this phase of the situation in particular, because if education is not going to be a science in the very statement of its aim—then what a wild-goose chase education must become in every step beyond its announced purpose!

But let us permit education to speak for itself. Referring to the question of definitions, Putnam says: "A formal definition of education is not absolutely necessary at the outset of our work."¹⁰ I insist that such a definition is absolutely necessary—at least some place—and the fact that it has no place been set forth gives rise to the conditions pointed out by Putnam when he speaks again: "This inquiry is the more necessary from the fact that definitions given by prominent educators are exceedingly diverse, and in not a few cases apparently contradictory."¹¹ But Putnam immediately finds consolation in that predicament by extenuating as follows: "A little reflection brings us to see that such a variety of definition and description is exactly what might have been expected."¹²

Yes, it is indeed, truly what one "might have expected"—but not at all due to the reasons suspected by Putnam. The real reason for the diversity and contradiction is error—and nothing else.

But let us continue with Putnam's explanation: "Different observers looking at the same natural objects from different directions receive and carry away impressions and mental pictures marvelously unlike. . . . Yet each person has recorded fairly and truthfully what he saw from his point of view. A correct and complete notion of the whole object, as viewed from all directions and upon all sides, can be obtained only by combining these various and varied descriptions into a single one which shall embrace

¹⁰ Putnam: *Manual of Pedagogics*, page 11.

¹¹ *Ibid.*, page 12.

¹² *Ibid.*, page 12.

everything of importance in them all. . . . In like manner, students of education approach the subject from different directions, view it in different aspects, and consider it with reference to different purposes and ends. . . . Of necessity, the view taken by any one individual can be only a partial and incomplete one. . . . One aspect attracts and charms one class of minds; another aspect attracts and charms another class of minds. The philosopher looks at one aspect, the practical man at another aspect. The statesman takes one view, and has regard to one end. The teacher of morals and religion takes a different view, and has regard to a different end."¹³

In this, Putnam would liken different students of education unto "Different observers looking at the same natural object from different directions"! Shame on such a comparison! Education is not such a tossing of pennies—heads or tails. Yet what Putnam says, very truthfully portrays what is going on in the world of education everywhere. It seems that no student anywhere is studying education. It is simply a question of one tapping here, and another there—a thousand students and a thousand views—as if education were a few million different things, as the above quotation suggests. How tragic it is, that our educational chaos is such that Putnam must voice the expression that, "Of necessity the view taken by any one individual can be only a partial and incomplete one. . . . One aspect attracts and charms one class of minds; another aspect equally attracts and charms another class of minds."

This reduces education to ashes. It becomes but a complex of the passing whims that different "students of education" may entertain—and all the time I was laboring under the delusion that we were talking about truth—a "science" of education! But now it turns out that it is not an educational scientist who is molding our education at all—but simply a mere "philosopher"—a mere "practical man"—a mere "statesman"—a mere "teacher of morals and religion"—and that our education is but a compound "crazy

¹³ Ibid., pages 12 and 13.

quilt" patched together from countless independent views thus gathered. Is it any wonder under such circumstances that education is somewhat like a train wreck that may be viewed in as many different ways as there happen to be sightseers? Is it any wonder that education has a thousand superficial purposes—instead of one fundamental one? Is it any wonder that education, instead of being built about one grand, central truth, is merely a conglomeration of vague, superficial and generalized opinions?

If it is, let us then listen to Butler, who lets the cat completely out of the bag in the following expression: "A science of education is analogous to a science of medicine. . . . Neither medicine nor education makes any pretense to exactness."¹⁴ What a tragedy to make such a comparison—not that education is any more of a science than medicine is, but that medicine comes by long odds the farthest from being a science of any art to which the human race has ever set hand. How glorious it is, therefore—the spectacle of setting up medicine as the standard by which we shall judge education! What an inspiration in the inference that if education just keeps up with medicine we shall be all right! What satisfaction in the thought that our scientific obligations are any the less, simply because there are other things in the world that make no "pretense to exactness"! In a word, how misery does love company—and how content to remain miserable just as long as the company will consent to stay and sit up with us! And yet Butler is right—education and medicine are alike—and medicine is no science at all. Surely no student of human affairs should be in the dark on a fact so patent as that.

Now, thus far I have given none of the world's purposes of education. Rather have I been paving the way by pointing out the general chaos and confusion that exist in the field of education. I have wanted to make it plain in a few introductory words that current educational attitude which has compelled me to take drastic issue with the general tenor

¹⁴ Nicholas Murray Butler: *The Meaning of Education* (1915), page 6.

of educational procedure. We are now ready to take up some of the purposes current in this so-called science.

1. FORMAL DISCIPLINE.

The doctrine of formal discipline comes to us from the past. According to this doctrine, thinking is a sort of generalized process—if one is a good thinker in one field, then he will be a good thinker in all fields. Under the heading of this purpose, it makes but little difference what one studies—for, to be a sound thinker in algebra or Latin will guarantee sound thinking in business, statesmanship, farming, cookery—or any other art to which the student may ultimately set hand. The aim is not primarily to secure a mastery of knowledge in various fields, but “to train the reasoning powers” in general.

The reliance of such a purpose is, that the human mind is an excessively unified homogeneity—and, that what one learns, completely saturates the entire mind with a sort of generalized power which can be called upon for effective service in any special field of life. What the student learns in any special subject is not thus confined to that particular field, but “spreads” out in all directions. Such a process is called the “transfer of training.” Good training in geometry, for example, would help to make one a good reasoner in law. The mind would contain no barriers or insulation of any kind between any special type of knowledge and the power of the mind as a whole for any activity. Such is the claim of this purpose.

Formal discipline, as thus conceived, has played a very large part in the past in determining the things that we have taught in our educational institutions of all classes. Many subjects and requirements have been retained from generation to generation merely on the assumption that they were trainers of general thinking and general reasoning power. But formal discipline largely overlooks the fundamental principle of apperception. To take step two in anything, the human mind always demands step one as a pre-

requisite. The mind of man does not reason on nothing. It reasons on experienced and deposited data. When that data is absent, then there is no basis whatever upon which to build any structure of either thought or conduct. Nor will step ten in a certain chain of thought and conduct experience take the place of that very essential step number one in a totally different chain of experience. There obtains no such a vicarious principle in the human mind at all. Apperception in itself makes that forever impossible.

Consequently, formal discipline must be dismissed as a purpose of education. And it may be said to the credit of present-day education that to a very great extent this one-time dominating educational doctrine is passing into disuse. It is one of the contributions of education during the past quarter of a century that formal discipline has fallen into an ever increasing disrepute. The most direct result has been the reorganization and simplifying of school and college curricula everywhere. No longer are subjects being taught for the purpose of developing general reasoning ability, but for the purpose of applied use in their own special spheres. Greater flexibility has been the result—more selections and fewer fixed requirements in determining what the pupil shall study in school.

It is the past educational world, therefore, which has been responsible for the doctrine of formal discipline, rather than the immediate present. However, the idea is herewith briefly presented in order to point out the fact that it held forth as a dominating purpose in education for centuries. It is a doctrine that is being increasingly looked upon as unsound. And, yet at the same time, in all fairness, let it be said here that there is perhaps no person today who is able to state positively just what the actual merits or demerits of *formal discipline* are—our present knowledge of psychology forbids it.

2. CULTURE.

At all times, culture has been conspicuous as one of the avowed purposes of education—though, as far as I am

aware, no one has ever explained in unmistakable terms what *culture* means. Most people associate the word perhaps with "a knowledge of what the race has said and done." The word has carried with it the implication of knowing things for the sake of not being unlettered—for the sake of polish and refinement, and even outward show.

As far as the word culture itself is concerned, it tells us nothing. It must simply sum up the things for which it stands—whatever they may be. Whatever magic there is in the word, must come from the things which the word itself symbolizes. This throws the whole question of the purpose of education back upon whatever content is injected into *culture*. But nowhere is that content to be found in anything like a penetrating analysis of human life. A section of knowledge here, and another section there, all clad in the most generalized terms, is all that one can find. There is much talk about giving to the child its "social inheritance" in terms of shotgun phraseology, but nowhere is to be found that rifleshot logic and analysis so essential to strike the gong of central truth. Butler says that, "The child is entitled to his scientific, literary, æsthetic, institutional and religious inheritance."¹⁵ Mill gives about the same thought when he states that, "Education is the culture which each generation purposely gives to those who are to be its successors."¹⁶

But neither Butler nor Mill hits the nail on the head—nor the head on the nail. What they say is true enough—but they stop before they get started. Nowhere does either one of them set up a giant final index finger which says: "Here—here is the path of life education. Take it. There must be none other. Let every single light of life be focused hereon." No—their writings contain no such specific perceptions on education.

Nor is anything to be found under the culture aim of education that ever gets down to bed-rock—not that there

¹⁵ Nicholas Murray Butler: *The Meaning of Education*, page 26.

¹⁶ John Stuart Mill, quoted from Putnam: *Manual of Pedagogics*, page 16.

is anything at all wrong with the *word* culture, but simply that no one seems to have gone down into a deep and searching inquiry as to what culture really should consist of. Hence, the word *culture* adds nothing whatever to the field of education. It becomes but another blanket to cover up more ignorance as to what education ought to be. Let someone of the advocates of culture tell us exactly and specifically what education should accomplish—and then we shall not have any use for the word culture at all.

Finally, must not anyone see, upon a moment's careful reflection, that culture is such a general term that it points nowhere? If this is true—and it is—then as a purpose of education, culture is but a huge jest. The teacher armed in the classroom with the culture consciousness is indeed very far adrift when it comes to knowing precisely what should be done for the children that are there to be educated. Such a teacher would be a wanderer in fields that are largely remote from the real territory of education. Indeed, owing to the very vague nature of the word culture, it is undoubtedly true that as a purpose of education, culture has been well nigh as destructive as formal discipline. *Culture* illustrates admirably how well education loves to indulge in the projecting of glittering generalities.

3. KNOWLEDGE.

Closely allied to the culture aim is that of knowledge. The knowledge purpose in education has been to acquire knowledge. Very often that knowledge has been for its own sake. Under this aim, the mere fact of knowing things constitutes its own reward—somewhat after the old exploded doctrine of “Art for art’s sake.” Nor has it made much difference under this aim, just what knowledge is being attained. Regardless of what it may be, “Knowledge is Power” always. And even if it isn’t then the mere satisfaction of knowing is its own imperishable reward.

It is especially worthy of note, that the knowledge aim has never been critical about its content. That is the part about this aim that is so astounding. There is no necessary

reason whatever why the knowledge aim of education should not be one of the very highest—providing that the knowledge involved is the most basic to human life. But knowledge as an educational aim has rarely honored in this particular way the name with which it has christened itself. It seems not to have been one whit more critical what gets into education than any other aim. How absurd it is then, that the knowledge aim should lay claim to any special sanctity! If this aim had been true to the real import of its name, it would have presented, not one million facts out of a million—and not necessarily even one fact out of a million—but if necessary would have gone out on an infinite excursion into the innermost recesses of life, in order possibly to be able to get one fact out of a trillion that might be worthy of presentation to mankind—a thing which education has by no means done.

To be sure, the knowledge aim has made some inquiry. Among others, Butler has inquired “what knowledge is of most worth.” He says: “The highest and most enduring knowledge is of the things of the spirit. . . . That knowledge is of most worth which stands in the closest relation to the highest forms of the activity of that spirit which is created in the image of Him who holds Nature and man alike in the hollow of His hand.”¹⁷

No one could of course question the truth of what Butler says. But he is vastly too general. Nowhere does he show in a striking analytical manner just how we are to make contact with “things of the spirit.” In no mysterious and miraculous manner are we ever going to attain to such knowledge merely by talking about it and recommending it. What Butler must do is to show us the road. And this he fails to do—chiefly due to the fact in my opinion that he himself neither sees nor knows how. Like many another educator, Butler has failed to penetrate critically into the deep sub-cellars of human life. Therefore, his recommendations as to the highest type of knowledge fall markedly short.

¹⁷ Nicholas Murray Butler: *The Meaning of Education*, pages 57 and 70.

Again, Tate says that, "One great end of education is to communicate to the pupil that sort of knowledge which is most likely to be useful to him in the sphere of life which Providence has assigned him".¹⁸ Once more, nothing could be truer. But I inquire: Just exactly what is that knowledge—and just as precisely, how is it going to be communicated? Tate fails to tell us. The mice in the fable were specifically concrete when they recommended in convention assembled the tying of a bell around the cat's neck as a warning signal to them of the approach of the cat. Our knowledge advocates are by no means so specific. Nowhere are their suggestions equal to the bell plan of the mice—even though the mice did overlook one little link in their chain. My inquiry of education is this: In the field of knowledge, what is the bell? Where is it? And who is going to tie it about the cat's neck? That is my question.

As Rousseau has said, "Knowledge as an end in itself is an unfathomable and shoreless ocean. Human intelligence has its limits. We can neither know everything, nor be thoroughly familiar with the little that other men know. We have to select what is to be taught, as well as the time for learning it. Of the kinds of knowledge within our power, some are false, some useless, some serve only to foster pride. Only the few that really conduce to our well being are worthy of a study of a wise man, or by a youth intended to be a wise man. The question is not, what may be known, but what will be of the most use when it is known."¹⁹

No general guide could possibly be safer, yet Rousseau fails (though excusably) to detail in any complete way what that knowledge must be. Of course, it is true that the world of education has always been employing that knowledge which they think useful in one way or another. Presumably their plan has been at all times to deal only in the highest type of knowledge. I admit that the intentions have no

¹⁸ Quoted from Putnam: *Manual of Pedagogics*, page 16.

¹⁹ J. J. Rousseau: *Emile*, Trans. Worthington, from extracts J. Steeg, pp. 122-3.

doubt been good. But that is no acceptable excuse. The cold, staring fact is, that mountains of inferior knowledge have ever been operative. Never has that knowledge which is most useful to human life been taught—in spite of what this advocate or that advocate may have thought about it.

The knowledge aim of education has, therefore, failed the world—though nothing at all has been wrong with the aim, *per se*. Indeed, no aim could be higher—if that aim understood itself in relation to the deep realities of human life, which it has not done, owing to the fact that knowledge right along has been taking entirely too much pride in itself, and because of itself as an ultimate end. “It is not knowledge, as such, but in feeling and action that reality is given”²⁰—a fact which has largely been missed by the knowledge aim right along, even in many of those cases where the knowledge involved is of the right type.

In fine, I would say that the knowledge aim in education has failed in at least two directions: First, the knowledge dealt with has been too often of the wrong kind; and, second, the aim has been too largely, not what might be done with the knowledge attained, but merely for the sake of knowing—decorative rather than functional—overlooking the important fact that, *per se*, knowledge is not necessarily power at all. In other words, the knowledge aim stands out as one that has never been subjected to critical analysis by its advocates.

4. PREPARATION FOR LIFE.

This is another aim which has obtained in education. The pages of educational literature have been liberally sprinkled from age to age with expressions like the following: “Education is the preparation for complete living.”²¹ “I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices, both public and private, of peace and war.”²²

²⁰ A. Seth: *Man's Place in the Cosmos*, page 122.

²¹ Herbert Spencer: *Education*, chapter 1.

²² John Milton. Quoted from Putnam: *Manual of Pedagogics*, page 16.

"Education should be preparation for life, domestic, economic, social, political."²³ "The aim of life is living happily and beautifully."²⁴

Against such expressions, no one could raise one word of objection—as far as their innate truth is concerned. But when it comes to that precise and pointed treatment necessary to show just what "complete living" is, and exactly how it shall be attained—then the story is far different. Nowhere in Spencer, Milton, Mann or Aristotle is there to be found a formula for complete living, much less its path of attainment. It must be admitted, however, that in many ways Spencer has laid down some very specific things for the educational world to follow—but unfortunately, many of the splendid things said by Spencer have fallen upon deaf ears.

As to the aim itself, certainly nothing could be sounder than the thought of *preparation for life*. The term is a happy one—as far as a large, general, outlying observation is concerned. But as a specific and technical embodiment of educational aim, it falls short. It is somewhat like saying that the aim in building a house is to construct one in which we can live comfortably—which is true, and yet exactly what everyone would expect without saying it. Such categories of generalized observation can never satisfy that life necessity whose only sustaining food is truth, actual, specific and pertinent.

Educators must remember that their function is that of finding the last words in educational science—the last notes of world-enthraling harmony for a longing and discordant humanity. That is the function of the educator. It is not the function of some lay member on the street. The educational leader must be concrete, specific, profound. The wisest general observation that could ever fall from the lips of a man might be nothing more or less than a curtain shutting off completely the very world of truth which it in-

²³ Horace Mann. Quoted from Davidson: *History of Education* (1901).

²⁴ Aristotle: *Politics*, iii., 9, 14.

tended to reveal, and might reveal, providing that that one general observation were divided up into a thousand bits of concrete and ultimate truth.

It is on the same old altar of broad, sweeping, glittering generalization that the advocates of "preparation for life" permit the banners of education to trail eternally in the dust. It is the same old scaffold which has always swung the same old fatal noose. It is the same old cross on which education has always been crucified. It is the cross of generalization, born of a paltry, petty perception on the part of those whom the world would accept and acclaim as its educational leaders. Let us engrave deeply on our minds that nothing is ever going to spring heaven-born from any phrase—not even from such an alluring one as *preparation for life*. Educational aims are by no means automata that are going to propel themselves. The good right arm crank of microscopic analysis is the minimum essential of every educational aim—no matter what that aim may be. The aim in itself amounts to nothing as a mere *mouth piece*. The extent and accuracy of the invested analysis lying back of that aim—that is the thing that counts. Both the spirit and the substance of an aim are demanded. No mere word jugglery is going to go with mankind when it comes to dealing with the great, hidden truths of education.

I am compelled, therefore, to say that while *preparation for life* is a capital theme about which to build educational purpose—education has ignominiously failed to go on with its building. Once more we are forced to say: "Weighed in the balance and found wanting."

5. ADJUSTMENT.

Education as *adjustment to environment* has been a conspicuous thought in educational circles for at least the last quarter of a century. The thought itself is a good one. It adds to education the concept of plasticity, movement, modification. The individual who would be educated must have such a view of life as to be able to adapt himself and his conduct to different conditions which may be encountered. In

a rough way, the thought is, "When in Rome, do as the Romans do." As times and environments change, man must change. New conditions must be met in new ways. Such is the meaning of the educational aim of *adjustment*—and it thus constitutes a new and decidedly worth-while thought in education.

But as an educational aim—like any other aim—it cannot be anything ultimate merely because of itself. Everything must depend on how its advocates take that aim and analyze it into a thousand different threads—or a million—or until such time as every avenue of human life is taken care of. Merely to chatter the word "adjustment" will never get us any place. Nor will dealing with it lightly and incompletely ever deliver humanity from the bondage and darkness of ignorance obtaining in daily life. Our treatment of adjustment must be vital, basic, complete. Especially must adjustment take in those principles that are most bed-rock in the guidance and development of every individual.

Now, outside of the very good concept itself, the adjustment aim has added but very little to education. It has not gotten us appreciably closer to things ultimate in education. It has made no penetrating analysis of the great human problem. This is not at all because of any weakness in the aim itself—but because of the same conditions that have obtained in every other aim ever set forth in education: *Its advocates have deserted their quarry*. The wonderful mines lying just beyond have never been prospected. The great trail of adjustment has been forsaken—just as it was approaching the first fringes of brushes surrounding the forest where the real treasures lay hidden. Those who have talked about adjustment have hardly scratched the surface of their field.

We must remember again for the thousandth time that there is positively nothing magical at all about the mere wording of any aim. There is in the adjustment aim, exactly what we inject into it—and nothing more. We must demand that every educational aim open up its suit case—

and let us see what it has inside. When this test is applied, it is found that the typical educational aim consists of a suit case that is—empty.

And the champions of adjustment have largely fallen into that same old pitfall. Authors who have written on this subject have missed the opportunity of their lives—by quitting before ever getting started. Nowhere under adjustment literature is there to be found anything like a keen analysis of the aim being treated. No writer on adjustment has yet begun to perceive deeply enough to fathom those wonderful fields in which adjustment is so sorely needed. The very domains wherein a world of wealth is offered across the counters of adjustment—into those domains “adjustment” advocates have not penetrated at all. Yea, hardly have they even headed in that direction.

Then too I might point out that very often education consists, not in adjustment to environment—but rather in a deliberate refusal to adjust to environment. Had Wendell Phillips adjusted himself to his environment, the world's greatest agitator would never have been heard of—and instead of standing out as one of the great giants of the age, he would have become a petty, grovelling non-entity of a diplomat. In fact every great man in history has been more of a *non-adjuster* to environment, than an adjuster. Men like Socrates, Plato, Jesus, Bruno, Savonarola, Huss, Columbus, Galileo, Copernicus, Tolstoi—and a legion of others—owe their monumental strength and worth very largely to the fact that they openly refused to adjust themselves to the existing world environments in which they found themselves. Had Socrates been an “adjuster” he would have humbled every holy principle known to man. He would have avoided the cup of hemlock—but every cup of hemlock in the world from that day to this would in consequence thereof be just that much more bitter. Socrates by virtue of his non-adjustment did much to temper the poison that still obtains in this world—and the same is true of that great army of souls everywhere, and in every age, who have so gloriously refused to align themselves in silence with existing orders that have been wrong.

This then is perhaps one department of adjustment which has never been touched upon by any of its advocates. The issue which I raise might be called the negative side of adjustment. There is of course no reason at all why it should not be included under the general term of adjustment. The aim is sufficiently broad to include it—providing that its champions point that fact out. But advocates of adjustment have apparently failed to see all around their subject—to say nothing of not having seen down into it deeply.

6. UNFOLDMENT.

This doctrine as a purpose of education goes back to other days. As literally stated, it involves “The full and harmonious development of all of our faculties.” Plato himself may be accepted as one of the chief contributors to the idea, though from time to time other educational leaders have dwelt upon it. This aim rivets attention upon the thought of self-realization on the part of the individual—or on the unfoldment of faculties or powers innate within the individual. I look upon this aim as being incomparably the most basic technical pronouncement ever made in the history of education.

But its great significance has so entirely escaped our modern educators that they have completely repudiated it. Plato laid the principle down—and he also elaborated most wonderfully upon it—and yet this rare educational gem has been kicked about from century to century by educators who have not understood. A thousand and one critics have spoken out boldly—most of them picking up their cues from the dense perceptions and the foggy prejudices of others—and not a single one of them has ever gone down to original bedrock for the purpose of seeing what the unfoldment aim is all about. It would be an eminently safe wager that out of one thousand critics who have set Plato’s unfoldment doctrine aside with a mere wave of the hand, or else who have merely accepted it—not a solitary one of them has ever actually, carefully and inquiringly read his Republic

and his Laws from beginning to end. They may have skimmed and skipped around through those two marvelous works in a cursory survey that was impelled and animated by false and superficial perceptions to begin with—but the books themselves, they have never read—or, if they actually did read them, then they were not competent to read them. And, in either or any event, twenty-three centuries of the unfoldment doctrine has been but the casting of pearls before swine—for the world has not grasped or understood that mighty master.

There is perhaps no way in which the educational attitude toward unfoldment can better be shown than by quoting the following adverse words from W. T. Harris, once United States Commissioner of Education: "It has been fashionable in educational treatises since the days of Pestalozzi to define the province of education as 'The full and harmonious development of all our faculties.' This is, however, a survival of Rousseauism, and, like all survivals from that source, is very dangerous. . . . It fancies man the individual to be something complete in himself and without relation to society. Man has two selves: one his natural self as a puny individual; the other the higher self embodied in institutions. This is the worst defect in the definition, because it leads the educator away from the essential idea of education, which is this: Education is the preparation of the individual for reciprocal union with society; the preparation of the individual so that he can help his fellow-men, and in turn receive and appropriate their help"²⁵.

Now, in my opinion, there is to be found nowhere in all educational literature a more one-sided, a more short-sighted or a more erroneous comment than just the above. What a tragedy that education has had such non-illuminated leadership! No place does either Plato or Rousseau even infer in even the remotest manner in any way whatsoever that man the individual is "something complete in himself and

²⁵ W. T. Harris. Quoted from Putnam: Manual of Pedagogics, pages 14-15.

without relation to society." Indeed, both of these great men have definitely recorded themselves to the exact contrary—in proof of which I shall quote as follows, from Rousseau first: "A father when he brings his children into existence and supports them, has, in so doing, fulfilled only a third part of his task. To the human race he owes men; to society, men fitted for society; to the State, citizens. Every man who can pay this triple debt, and does not, is a guilty man".²⁶ Let the reader now judge for himself the justice of the criticism by Harris.

As for Plato, the very spirit and substance of every line that he ever wrote on education is teeming with the doctrine of social service. The best way to prove this is to let Plato speak for himself: "Then as soon as they are fifty years old . . . and have won distinction in every branch, whether of action or of science . . . and though they are to spend most of their time in philosophical pursuits, yet, each when his turn comes is to devote himself to the hard duties of public life, and hold office for their country's sake."²⁷

Now, note carefully that even after the age of fifty, each individual is to hold himself ever ready for "the hard duties of public life." I emphasize that this is after the age of fifty. But note carefully again that *before* the age of fifty, each individual was to have "won distinction in every branch, whether of action or of science".²⁷

Now, I say that in the face of such facts it is simply amazing that education should be so studded with expressions of the type given voice to by Harris. I regard it as nothing short of educational tragedy that any educational leader should be so far from the truth as to shout to all the world that "all survivals from that source (Rousseauism) are very dangerous." The trouble with most of the critics of Plato and Rousseau has been that they have not carried into their criticisms any profound degree of educational in-

²⁶ J. J. Rousseau: *Emile*, pages 22-3.

²⁷ Plato: *Republic*, Davies & Vaughan trans. (1914), Macmillan & Co., page 268.

sight. I assert that the doctrine of *harmonious unfoldment* is the most fundamental purpose that has ever been propounded in the whole field of education—and I shall prove it later on.

But before going on to that task I desire to quote further in this same field. Hailman in developing the purpose of education says this: "Life is a process of self-realization; the innermost essence of life is the instinct of self-expansion."²⁸ Hailman is correct. But he does not begin to go far enough. He lays down a sound proposition—and then he stops stock-still.

And yet against the words of Hailman, exception is voiced by O'Shea, who comments as follows: "People who see the child in this light fix their gaze on spiritual heights which they feel he is destined to attain, rather than on the child himself. Such persons cannot bring themselves to regard the mind as given to man to enable him to attain the greatest amount of pleasure and reduce pain to the minimum in the world in which he is placed. They consider this to be an ignoble conception of the human mind. . . . So they arrive at the conclusion that the purpose of education is to afford opportunity for the expansion, as it were, of those ideal attributes which are possessed in embryo at the start, to supply the conditions by which they may become 'realized.' . . . Browning expresses this conception when he makes Paracelsus say:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear conception. . . .

. . . And to know,
Rather consists in opening out a way
Whence this imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.'"²⁹

²⁸ Proc. N. E. A., 1899, page 584.

²⁹ M. V. O'Shea: Education as Adjustment, pages 66-7.

In the above comment, O'Shea misses the mark entirely. He comes so far from perceiving the tremendous meaning and significance of the doctrine of unfoldment—or self-realization—or harmonious development—that he nowhere makes a single point of contact with the facts in the case. Nor is O'Shea even approximately right when he quotes Browning as illustrative material for the doctrine in question. Browning is dealing with a question of psychology, or the actual basis of knowledge, while the doctrine of unfoldment touches in no way whatever on the question of the origin of knowledge.

And thus I might quote at great length, showing that the centuries have either completely rejected the master mind of Plato, or else have done something equally outrageous, namely: Accepted him and chattered his words with about as much understanding as a cageful of parrots. The final and outstanding result of the whole matter is, that as far as education is concerned, Plato might just as well never have lived. The name Plato has simply served to make educational writers think themselves sage and scholarly by decorating their works therewith—either in the Aesop fable capacity of taking a kick at a dead lion, or else in the capacity of eulogizing Plato without as much as understanding what the man stood for at all. It is on either one of these two barren highways of the centuries that the world's greatest educational genius has been lost.

CONCLUSION.

In closing this chapter, let us see what we have been about. We have been considering the world's answer to the following most important question, namely: *What is the purpose of education?* All told, the world's six great answers have been briefly reviewed. *Per se*, there is not a single blame-worthy aim among them, save in part the first one treated—*Formal Discipline*. With the other five, the whole trouble has been that educators have not analyzed them. They have injected nothing into them. They have been content with mere general phrases, high sounding in

nature. The result is, that the world's answer to the greatest question in all education is merely *an aim clothed in loose fitting words*—and a mere word aim counts for nothing. The only thing that can possibly count in any aim is the thousand ultimate threads into which the aim itself is finally unravelled. The educational world has failed to dig down deeply into that unravelling process. It has been hypnotically scratching the surface of things for centuries. For this reason, aims which might become monumental in their importance, merely rest today in the ashes of their own ruin—the ruin of decay.

I assert, therefore, that education is adrift. It is totally without an aim that is at the same time specific and ultimate. And for the whole unfortunate state of affairs I blame a legion of educational leaders that are without eyes. *Perception in education has all but gone into bankruptcy.*

In the next chapter I shall lay the foundation of my own answer to this same question, namely: *What is the purpose of education?*

CHAPTER V.

THE PURPOSE OF EDUCATION AND MY OWN ANSWER

The question before us at this time is the same question that occupied our attention in the preceding chapter, namely: *What is the purpose of education?* But there is this difference between the present chapter and the preceding one: Whereas we have just finished a consideration of the world's various answers to this question, my own answer to this same question is now to be introduced.

Before proceeding, however, it might be well to emphasize the fact once more that my quarrel with education in the field of purpose is, that education is so obsessed with the malady of *shallow diagnosis* and *surface generalization* that it never gets down to principles that are bed-rock and ultimate. Education has perceived the great problem of human life so lightly and so loosely that its educational purposes have utterly failed to satisfy the deep-seated and instinctive cries of a suffering mankind. Among other unattonable delinquencies it has completely missed the glorious life message which Plato has been holding out in his hand across the stretch of twenty-three centuries of time—and I repeat it once more, over and over again, that the sin and tragedy of that educational iniquity is the fact that educational leaders have neglected to perceive deeply their problem. They have failed to carry a critically searching attitude and analysis into their work. In other words, as detectives and guardians of the common welfare of humanity, they have been innocently and unwittingly asleep. That is the one basis of my dispute with the educational world—its poverty of perception—its infirmity of feeble analysis.

Now, very naturally, since I thus accuse education in

the above terms, and along the above lines, it shall be my aim at least not to fall into the same pit. My search shall be for ultimate principles and fundamental truth. No mere conditions and contingencies and appearances shall be permitted to parade themselves in the place thereof for a minute. Our problem demands that it be analyzed in the most scrutinizing manner—and that the results of all analysis be given to the world in just as concrete and just as detailed a manner as it is possible to do. It is my aim and hope to do that very thing before we get through. That is a work, however, all of which cannot possibly be attempted in the present chapter. What is offered in this chapter will constitute but a beginning of my answer to the question which was first propounded in chapter three. It will require all of the remaining chapters of this book to complete my answer to that question.

It now becomes, therefore, my solemn and serious duty to state my answer to the world. I say that the purpose of education is this, namely: *To guarantee the biological integrity of the individual.* This may seem like another high-sounding generalization added to the educational literature of the human race—but wait until I get through; and then *biological integrity* will be seen to be the one simple and ultimate educational note for which all human creation has been blindly but instinctively crying for ages. Let us proceed with our analysis.

First of all, the purpose of education does not rest on the side of social considerations at all—never! It is on this social plane that educational leaders have wandered so far away—leaders who have never been able to distinguish between *means* and *ends*. The purpose of education must ever be to develop the soundest individual in every conceivable way. From this, there can be absolutely no appeal whatever. Our aim must point eternally toward the best individual. That one thought must be the very heart of educational consciousness. But the very moment that the fundamental aim points in the direction of social good, then that moment will the sacred and basic demands of the in-

dividual be swamped into complete oblivion—exactly the condition obtaining in education today. One of the very first implications, therefore, of the doctrine of *biological integrity* is, that prevailing educational conceptions must be changed directly around—that is, society must be thought of as only the *means*, instead of the *end*; while the individual must be thought of as the *end*, instead of the *means*.

With the eye rivetted on the social good, the span is so vast that the individual goes down into unescapable ruin—for a “social good” is trying to be produced without seeing the real individual elements that are prerequisite thereto. That is, the real secret of all social good is overlooked—namely, the sound individual himself. Under such circumstances, social efforts and social schemes and social panaceas and social theories may be carried out to the thousandth degree of refinement—and the result will always be the same: Human chaos and catastrophe. And why? Simply because the look is one that is skyward, outward and aggregate. It will not be unlike the spectacle, for example, of a well made and well polished barrel, but in spite of all that, well filled with—rotten apples. I would point out that the way to make up a barrel of good apples is not at all to be blindly obsessed with the generalized notion of a barrel of good apples in the composite—but rather to be obsessed with the idea of knowing in its minutest detail the bed-rock essentials necessary for the making of one good individual apple. Similarly, in the building of a house, the basic thing is not the blank obsession that a good comfortable house must be constructed—for if such composite formulas constituted the prime condition for the construction of good houses, then all houses would be good, for that is the kind of a house that every person aims to build. But there is nothing at all basic about such a view—and yet it is exactly that aggregation view, social in its implications, which dominates education today, and which always has. Instead of such a group and wholesale view of things, what is actually required when it comes to the building of our perfect house is, that intelligent attention be unfalteringly rivetted upon

what constitutes perfection in the thousand details or individualities that must be present in the ultimate house.

The social view of education speaks as follows: Let us build a good society. Let us look after the needs of group relations and interactions. In this process the individual will be but a cog in our great complex machine. Society will be the *end*. The individual will be the *means*. Let us see to it that society is sound—that social needs are uppermost in our mind—and in such a society the individual will have to be all right. The individual himself must live for the good of our society.

Such is substantially the song of the socialized siren of present-day education. That doctrine is the rankest infamy. I denounce it with all the vehemence of my nature. In the first place, their hypothesis is an impossibility—an absurdity. Nothing could be more monstrous than to babble about a perfect composite in any field without first setting down as point number one the perfection of all the individualities that enter into that composite. As well putter and sputter about producing a good crop of fruit without first knowing and attending to the fundamentals that enter into the making of one good single tree. The point is, that a good crop of fruit can never be produced while page one in the human mind is "a good crop of fruit"—never as long as time endures. Page one must be dedicated to the detailed constitution of a good individual tree.

But in the second place, the social view of education is a dangerous opiate—because it puts humanity to sleep, and so benumbs the senses that it checks all search for individual prerequisites—that is, it muzzles both the desire and the perception to analyze. It leaves one, therefore, with what I call one of the most perilous of all things—an *un-analyzed ideal*. Whenever any synthetic composite gets into the human mind it is always a menace—for the reason that it blinds the possessor, and thus prevents the very essential process of self-examination into that ideal or composite, whatever it may be. Under such circumstances the holder of aggregate views or ideals never gets beyond them

—because there is such a distinct limit to the span of human attention that no person can occupy two diametrically opposite fields of thought at the same time—and, furthermore, the mass view of things is the lazy view, since it requires no analysis of any kind in order to endure and satisfy.

Now under the collective view of educational purpose, the individual is lost sight of completely. He is crowded out. It could not be otherwise, for the consciousness of education is cast about society as in a transfiguration. We have often heard the statement, for example, that “one could not see the town for the houses.” I would a million times rather it be that way than that *one could not see the houses for the town*. The point is, that we always see whatever gets into consciousness—but what does not get into consciousness, that, we do not see. I claim that in the social view of education, the individual is never in consciousness at all in any significant sense—and for this reason the individual exists in the world as about so much driftwood, which nobody seems to own, or care for, or pay much attention to. That is why I say that the world’s aggregate concepts, its unanalyzed ideals, and its synthetic composites are dangerous things.

Then again, let us expose in another way the utter folly of that view of education which would make society the *end*. For what does government exist? We are told that government exists *for the good of the governed*. Nowhere is it written or conceived that *the governed exist for the good of the government*. Think then of the vicious absurdity of that notion which says that individuals exist for the good of society! Think of it! I say that society must exist for the good of the individual—and that therefore society is not the *end* of human effort—but only the *means*. The individual himself must consequently be the ultimate aim of all education—which he is not by any means today. It is no wonder, therefore, that our educational leaders have succeeded in reversing the fundamental order of human affairs, leaving us today with individuals whose sole reason for

being is the good of society, and with governed who exist for the good of the government. I say that education with its mania for mass interpretations is primarily responsible for the fact that the sacred rights and essentials of sound individuality have gone begging down through the centuries.

And right here before going further, let me solemnly warn any future critic against going forth with the cry that I am standing for an anti-social or a non-social education. Nowhere do I say one single word against the social element in education. I simply denounce any education which sets up the social aim as our basic, ultimate purpose. That sacred position belongs exclusively to the individual. This distinction makes it necessary to exercise great care in distinguishing between our goal and our ladder. Never must society set itself up as our goal. It is our ladder only—our means. But it is an indispensable means—and for this reason our education must be extremely social—indeed, far more social than it has ever been before. We shall use society to the fullest possible limit—not for itself, but as a matchless means in the development of the individual. In that capacity, society shall be, not our master in education, but our slave and our servant. This word of warning I merely pause to utter here because of the fact that perception in education today is so superficial that the majority of our educational leaders would not otherwise be able to detect the difference between denying society as point one, and denying it altogether. I say plainly that society is point two. The individual himself is point one.

Now, I said above that the purpose of education is to *guarantee the biological integrity of the individual*. In the explanation of this aim I have already pointed out that its first implication is, that it turns away from society as the ultimate aim of education, and substitutes therefor the individual as being the legitimate final criterion of educational purpose. This makes society only the *means* of education, while the individual himself becomes the *end* of education—or, as just stated in the preceding paragraph, the individual becomes point one, and society becomes point two.

But our explanation thus far involves merely the outward or most obvious inference conveyed by the expression, *to guarantee the biological integrity of the individual*. The inner significance of this projected purpose of education has not yet been touched upon at all. The keystone of that purpose is imbedded in the two words—*biological integrity*. Our most important and most immediate duty is to arrive at a clear and careful understanding of the significance of these two words as thus employed. Let us therefore set ourselves to the accomplishment of that task.

When I speak of *biological integrity* I mean to project the thought that *the most basic and the most inalienable organic right of every individual is a psychic organization and development of such normal stability and harmony as to guarantee one's own undivided and unwavering feeling of self-justification and self-equality in his own eyes*. We have all heard of course of the fact that, "Self-preservation is the first law of life." I simply ask: Why wouldn't that be a good law to learn? Everyone will reply: "Why, it would—but what has that got to do with *biological integrity*?"

That is the very question that I wanted somebody to raise. Down deep within the sub-cellars of being is a long-ing cry—and in the spirit and the substance of that cry is at once hidden and revealed the secret and magical essence of the very soul of that thing which the world for so many centuries has been so objectively calling *self-preservation*. That cry is the cry for the very psychic state of attainment which I embody in *biological integrity*, and which I have technically elaborated on in the forty-one italicized words in the preceding paragraph. That cry is the cry for that deeply ingrained sense of *self-sufficiency*, which comes only with *psychic balance* and *mental poise*. It is the cry for that *foundation safety* for which every organism instinctively craves, and which every organism at the same time just as instinctively recognizes as the only *real security* in all life. It is the cry for *undisturbed and unruffled consciousness*—for *stable equilibrium within*—for *unfeigned*

naturalness—for unflinching courage—for self-faith—for self-harmony—for self-justification. It is the cry for calm in those deep recesses which are the only repositories of power in all the Universe, namely: *In that mind where mental harmony reigns.*

That cry I want to repeat and shout it out from the very roof of the world, is the great organic voice which must give to us our one unmistakable clue of the only real self-preservation under all heaven—that self-preservation which I have laid down and summed up in the expression, *biological integrity*—in other words, self-preservation which consists exclusively of each organic individual's mental attitude toward himself and toward the outer world. The meaning and significance of self-preservation therefore rests squarely upon that degree of psychic security and psychic ease which an individual experiences in his course of progression through the multitudinous situations and contests of the world. The true measure of all self-preservation must consequently rest solely along psychic lines—whereas the world has been making the tragic blunder of thinking of self-preservation in terms of physical life.

On the world's basis of self-preservation, every person who is physically alive is an embodiment of the principle—and so continues up to the moment of death, for up to that point each person succeeds in the battle of holding on to life. But I say that such a notion of self-preservation is so totally erroneous and superficial that it misses the real import and energy of self-preservation entirely. The fundamental question is not at all whether or not an individual is dead physically—but *whether or not he is crushed mentally.*

This, I say, is the only basis by which to judge—the only criterion by which to determine—the only scales on which to measure—the status of self-preservation that obtains with any individual. Viewed on this plane of understanding, how different our story of life becomes! Instead of seeing self-preservation holding forth in the lives of all those “who live and move and have their being,” we behold that in the

great countless millions of people self-preservation is but an endless psychic burning at the stake, beginning almost at the very cradle itself, and extending down to the shades and shadows of the grave.

And why do I say this?

Let me answer that question. I say it because of the calamitous fact that the principle of *biological integrity* has been demolished into fragments.

But let us not talk in parables—or in figures of any kind. Our soil here is too sacred for that. We must speak so that the whole world shall understand. We must be so concrete and so specific that when we shall have finished speaking about *biological integrity* that expression shall constitute something definite and something unmistakable.

Speaking in such terms, I want to say that the human mind is in ruins. It represents today the greatest single piece of chaos in the Universe. It is one vast conservatory of discord, contradiction and controversy. It is teeming with the chronic conflict of clashing emotions—and it is close to the breaking point under the dangerous pressure of a false introspection and self-enforced repression. The human mind trembles today as on a pivot. Its instability is as “a reed shaken in the wind.”

We have often heard it said that, “A house divided against itself cannot stand.” This is truer of the human mind than of any other house that was ever constructed. It is equally true that mankind is wrong within today. *The human mind is divided against itself.* Its various phases or inter-relations or faculties have not been fully and *harmoniously* developed at all. In the process of education, the human mind has simply happened. It has literally run riot—for the reason that education has been blandly engaged in the crystal-gazing process of beholding the marvelous beauty of its *social* aims at work—being too busy the while to be even conscious that man has a mind, much less to take any note of the cyclonic psychic anarchy that incessantly strews its wreckage within the sacred precincts of that same mind.

Biological integrity demands that there shall be absolutely no feeling or spirit of self-inferiority or self-insufficiency in the annals of the human mind. No self-disturbance or self-denunciation of any kind must be suffered to endure in the mind of man to paralyze his power to put forth effort, or freeze the fountains of his desire to face the goal of his ambitions, or defeat and destroy the basic capacity and function to enjoy life. The moment that such conditions obtain in the human mind, the very foundations of everything that a comprehensive self-preservation really implies, are swept away in a torrent of devastation—for, I ask: If an organism hasn't got its own full and complete measure of innate self-support, then what possible inheritance or legacy can that organism have during a single conscious moment of its existence, *outside of self-misery*? There can be but one answer—and that the self-experienced wretchedness of mankind everywhere in the presence of minds that have been dedicated to ruin.

Our situation therefore is this: *Mental harmony does not reign within the human mind.* This is the same as saying that the mind of man has deserted him, for it is at war within itself—exactly the same as so many warring members within a family. All unity and harmony of organic action is thus lost—and the different elements of the mind, instead of constructively co-ordinating as one great energizing composite, actually break themselves up as so many isolates and act within the mind parasitically against the normal organization and development of the individual.

But let us inquire more minutely and more concretely into our case. Let us see wherein mental inharmony has taken possession of the human mind. Let us determine specifically what it is that has thrown the human mind out of gear. These are points of information, which most assuredly every person must want to know. In fact, a number of very explicit questions might be asked, showing our further interest in viewing the details of this entire issue.

What, for example, is point number one in the destruction of *biological integrity*? What is the first great handful

of sand that is thrown into the cogs of our mental machinery, remaining there throughout life to wreck our native destinies? What destruction is it that eternally keeps on sifting its way into the human mind from infancy to old age? What instinct is it in the human mind that civilization has coached into becoming a wild, runaway horse with the reins dashed to the ground? What monster is it that education has seated upon the throne of human mentality, to reign as monarch of all things, both seen and unseen? What beast is it that reverses the order of the world by standing at the gateway of every human faculty and clubbing innate human rights and human powers into insensibility and helplessness? What tyrant is it that has usurped every inalienable right in the republic of the human mind, subjecting mankind to the endless bondage of psychic slavery? What is this supreme dog in the great manger of human possibilities, biting and snapping and growling at every tired and hungry ox that would come there to feed? What cave man is it that stands at the door of mental life, and casts his shadow as a ghostly and ghastly cloud over the fairest flowers of the human soul? What hermit is it that has taken up his haunts in the mind of man, there to gloat and glory over the psychic desolation and undoing of the Universe? What massive behemoth is it that has converted the human mind into a seething volcano and into a juggernaut of ruin? In a word, what is it above all else that has bartered away *biological integrity* down through the ages, and accepted in its place only the coin of chaos?

Can we locate that monstrous demon? I say that we can—and I am going to name him right now. This unholy fiend is nothing more or less than the gigantic brute which the world calls *fear*.

Fear—that is the beast—that is the monster—which has ever been the first to violate and burglarize the temple of mental life, shattering the very keystone of all human power from its arches. I say that the scourge and curse of *fear* is the first great canker that eats the very heart out of *biological integrity*. It is the bitter pill of *fear* that is the

parent of every plague that torments and tortures the thought life of mankind today. It is *fear* which is the one world guarantee that just as long as *fear* is in the human mind, mental harmony itself can never be there—because everywhere—in every psychic world—*fear* is eternally an inciter of civil war, and every form of indescribable chaos and anarchy.

And yet in the face of that awful fact a set of superficial educational leaders would lightly talk about “the full and harmonious development of all the faculties,” and then set it aside as a child would some toy. They were unwittingly employing one of the very richest phrases in all education. They were totally unconscious of their field. They knew no more of the real meaning and significance of *mental harmony* than a creeping infant would of a stick of dynamite that might accidentally fall into its hands. That is the reason why a set of false educational leaders passed over the most priceless treasures in all the territory of education, and simply said—“*Fool’s Gold*”! Indeed that very educator whom leaders had picked out as one of the foremost of all their champions—W. T. Harris—said far worse—for, in speaking of *the full and harmonious development of the faculties*, he referred to the doctrine as “a dangerous survival.”²⁰ I take it that testimony of that kind, out of the mouths of its own selected leaders, ought to constitute a most convincing evidence to the world that education must stand self-impeached before the bar of human judgment—and not only that, but as the years go by, and as enlightenment dawns within the human mind, present-day education is going to be roundly and soundly denounced for its shameful lack of a deep-seeing leadership.

Then too education would babble about “*adjustment to environment*.” Why, its leaders have never reached in wisdom the letter A in this marvelous field. Education has never even dreamed that the greatest adjustment under all heaven is right *within* the human mind itself. That simple little fact has never once occurred to education. All along

²⁰ See chapter 4, reference 25.

the line it has been laboring under the bugbear of a delusion that the one great adjustment has to do with *rubbing elbows with one's neighbors!* It is no wonder that with the social aim obsession blinding the eyes of educational leaders everywhere they have missed the richest jewel in the entire field of adjustment. To be sure, we must make *external* adjustments—no one is denying that. But we may make such adjustments until doom's day—and education will spell nothing but an abyss of endless torment until such time as adjustment number one is made: *The harmonious adjustment of the powers or faculties or instincts within the human mind.* Nothing in the Universe can be right for mankind *without* just as long as mankind is wrong *within*—and the human *within* is the human mind.

Nor will such a process of getting the mind right be *looking skyward*—or “fixing one's gaze on spiritual heights,” as O'Shea has so very erroneously said⁸¹—but it will be coming right down to earth and attending to the bed-rock essentials of common, every-day human affairs. In that process, no single finger is going to be raised against the principle of *external* adjustments—but when those adjustments are made they shall be seen and understood as but *means* toward the attainment of that supreme *inner* adjustment of *mental harmony*, which must be made the *end* of all adjustment.

But in this particular connection, it remains to be pointed out that the principle of *biological integrity* has never yet dawned in the mind of education. Every passing criticism that education has ever made on the educational aim of *unfoldment* or of *the full and harmonious development of the faculties* or of *self-realization*—has been in a world of thought utterly foreign to the concept and thesis of *biological integrity*, which I herein and herewith lay down as the fundamental purpose of education. Indeed nowhere today in the entire field of education is a single thought to be found that bears even the remotest resemblance to the proposition that the purpose of education is *to guarantee*

⁸¹ See chapter 4, reference 29.

the biological integrity of the individual. Furthermore, this concept has never existed in the minds of even the most zealous champions of such doctrines as *harmonious development*, any more than it has in the minds of the critics thereof. Consequently, between the friends of that doctrine and between the enemies of that doctrine, the principle of *biological integrity* has slumbered on, totally and equally unseen by both camps of followers—and in the meantime an innocent and blameless humanity has wearied its way on, suffering all the punishments of the—just or the unjust.

And so I would make it clear before closing the present chapter that the most basic right in the Universe is the right of *psychic stability* and *psychic normality*. Similarly, the most fundamental desire in the Universe is that instinctive and unquenchable longing for that very same psychic anchorage which will at all times enable the individual to breathe from his conscious and sub-conscious being the most unshakable declarations of self-power and self-justification and self-equality before the whole world in any contest or in any situation. Every individual feels deeply the innate right to go through life—*uncrushed* in the court of his own mind. He also feels and knows that if such a condition does not obtain, he is a helpless victim before all the world. Indeed he knows better than anything else that has ever entered into the mind of man the great central fact that the only self-preservation in all creation is that self-preservation which proceeds from a psychic organization whose emanations are not eternally the death shadows of *self-depreciation* and *self-condemnation*. Yea, even the simplest organism knows, if only instinctively so, that even though the body may live, a tremulous mind can spell but one thing—and that the incessant and unescapable inner misery which always comes with the feeling of *self-inferiority* and *self-inequality* to the occasions of the hour.

I say that every individual feels the instinctive call and necessity to be right *within*—for where the mind wavers, the individual is lost—and the individual knows it. I say further that it is the most innate and most basic right of

every individual not to go through life *crushed*—and every individual feels and knows that, too, as keenly as any razor edge—for no self-destruction is so vivid as that in which there exists and remains a human mind to view and review the desert wastes of its own disorganization and weakness. That is the one great reason why there goes up from that consciousness and that contemplation the infinite desire to be free from the tyranny of mental bondage.

Now the right to be thus *free* and *equal* and *self-preserved* on the part of every individual in his own eyes and his own estimation, I say is the sacred right of *biological integrity*. Without that right assured and guaranteed and *realized*, the individual is nothing—absolutely. But with that right *realized*, every individual becomes a monarch of power and virtue and happiness, no matter what exigencies of life might befall him. That is why I put forth this concept, insisting that the first and most sacred duty of education is *to guarantee the biological integrity of the individual*.

It shall be my duty in the following chapters, to show how this purpose of education is to materialize by means of analyzing in detail the various inverse relations that obtain between *biological integrity* and *fear*.

CHAPTER VI.

THE PURPOSE OF EDUCATION

BIOLOGICAL INTEGRITY AND FEAR

In the preceding chapter it was laid down that the purpose of education is to *guarantee the biological integrity of the individual*. It was also stated that *fear* in the human mind has ever been the fundamental element that has made *biological integrity* impossible. In the present chapter there shall be commenced a detailed exposition of that first great fact, showing wherein *fear* constitutes the one primary violation and the one monumental defeat of the sacred psychic rights of every individual who goes through life mentally crucified.

At the very outset I want to drive home the following most tremendous truth, namely: *The fundamental state of the mind is the basic determinant in the education of the individual*. This principle follows directly on the very heels of the concept of *biological integrity*—for the very moment that we grant the proposition that self-preservation is the most basic right and desire in the Universe; and further and especially that the only real *self-preservation* is that which inheres in the innate *consciousness* of that *psychic stability* which spells *self-poise* and *self-equality* and *self-justification* in the eyes of the individual himself—I say that the very moment that we grant those two propositions, then at once it must be admitted that the real measure of any individual's education is *the fundamental state of his mind*.

Now, note carefully that this *fundamental state of the mind* is an entirely different thing than the amount of knowledge that the mind may possess—for a mind may be teeming with knowledge, and yet at the same time be a shivering wreck. The absolute truth of this declaration must

be perceived and admitted—otherwise the principle of *biological integrity* with all its implications is missed entirely. Furthermore, since *biological integrity* is the very first right of every individual; and since the fundamental state of the mind is the one gauge and guarantee of the exact degree of *biological integrity* that obtains in the life and conduct of any individual; and still further since that degree of *biological integrity* should always be the very highest—it follows that *the fundamental state of an individual's mind* should always be the very best possible. In other words, the problem of education, which is the problem of *biological integrity*, resolves itself into equipping each individual with the soundest mind—or, the greatest degree of *psychic firmness* and *psychic harmony*.

Our next concern is to inquire of what an individual's *fundamental state of mind* consists, and how it is produced. My general answer to this question is, that every thought entering into or proceeding from the human mind has its *feeling tone*—and that it is that *feeling tone* that is of first importance. Nor is that statement a mere set of words to be glided over. That fact demands to be emphasized—for it has a double significance, the unexpressed phase of which is, that an individual's *fundamental state of mind* is *not* the *fact tone* of his thoughts at all. Let that proposition sink deeply and indelibly into our understanding. It is the *feeling tone* of all psychic experience that counts—and not the *fact tone*. That is why I stated in the preceding paragraph that the greatest shipwreck of a mind might at the same time be the repository of the greatest amount of knowledge. Suffice it to say, therefore, that the one great dominating ingredient entering into the psychic state of the individual is the *feeling tone* of the thoughts that cross and recross the threshold of his mental life.

Having arrived at this stage of agreement, I now desire to plunge into the bearing of *fear* on the checkmating and undoing of our accepted principle of biological integrity. I lay it down as an elemental fact that *fear* is the one great *feeling tone* that has pre-empted and engulfed the human

mind. And I say it with all solemnity that, until such time as that *feeling tone* is destroyed, man will remain a weakling, buffeted about in a thousand ways in a world peopled with all the ghosts and spooks and spirits and terrors and hobgoblins of a disordered mentality. As Sadler has said, "Fear is a mental blight, a moral mildew, an intellectual poison."³² I say that it is the universal blight and mildew and poison of all civilization—and all education. Fear has become a universal mental disease. In the presence of that disease, "*all is vanity and vexation of spirit*"—regardless of how much alleged education any individual may have—for fear is a demon of such an endless mental functioning that it shatters the very foundations of the entire human mind.

Fear is a disease which spells distress, destruction, degeneracy. It spells panicky mental action in every department of human thought. It always produces mental dyspepsia. Fear is the hand-maiden of mental bondage and moral thralldom. It is a psychic desperado—and it will never be anything else until the end of time. The only thing that it ever gives rise to is false impressions and fraudulent feelings. *Fear is the most prolific source of evil of any agency in the Universe.* It weakens and paralyzes every fiber and every cell of organic creation. It is fear which is playing eternal havoc with the world today—because it is fear which has disrupted human mentality. As Horace Fletcher has said, "The underlying cause of all weakness and unhappiness in man . . . has always been, and still is, weak habit-of-thought." Fear is the concentrated essence which has saturated all mental action in such a way as to place our habit of thought upon a foundation of ashes.

And how does fear thus perform its unholy work of prostrating the human mind? It does it by forcing every single individual fear-victim to *self-invoke* himself in the role of *self-asserting* his own *weakness, insignificance and inequality*—or, in other words, by leading its victim to play the

³² W. S. Sadler: *Psychology of Faith and Fear*, page 98.

ungodly part of mental self-executioner. Fear is not thus what it is ordinarily thought to be: Some independent, isolated thing which operates in its own special fear field—and then stops right there at some imaginary boundary lines. That is not what fear is at all. Fear has no boundary lines. Its field of operation is the entire human mind—and that means the entire human body as well. This means that fear does its wicked work by enforcing on its victims *psychic suicide*. There is no other alternative, whatever, for any victim of fear—because the moment that the human mind becomes a feverish hotbed of tremulous hesitancy, indecision and doubt, that very moment every iota of thought has washed out of itself every semblance of *self-trust* and *self-approbation*—and instead of those absolutely indispensable and irreplaceable *feeling tones*, every thought becomes impregnated through and through with the poisonous tincture of the most deadly and the most paralyzing enemy that creation has ever had—*self-condemnation*. That is to say, the fear-victim has no choice of any kind whatsoever. He has but one occupation—the one achieved and thrust upon him. It is the endless business of *brow-beating himself*.

Let us understand clearly, therefore, that fear breaks down every barrier within the human mind. There is nothing in the psychic world that can possibly isolate the action or the effects of fear. It knows no restrictions of any kind. Its insulation from any physiological section or from any psychological phase of the mind is a total impossibility. That is why fear completely lays waste every condition and prerequisite of stable equilibrium in the human mind—and why at the same time it utterly throttles *biological integrity* within the very precincts of its own estates.

Now this same fact gives us our clue to another important proposition, namely: *The education of the will is always of infinitely greater importance than that of the intellect in the shaping of the destiny of the individual.* But psychology one is, that the will is nothing more or less than a composite flowering out of the emotions. Over-

powering emotions not only completely override the will—they also completely underwrite it, for upon the emotions the will is built. As are the grooves in the emotions, so is the will. The machinery of all mentality has its own ruts—and it rapidly settles into them—including all emotional phases. All of our established habits form actual and literal pathways through the nervous mechanism of the body. The grooves of our mentality have an actual, material foundation—and the work of emotion pervades them all. Fear is the unholy master demon which has injected its indelible coloring into every groove and every rut of the human mind—so that the human will is unstable today and undependable in proportion to the degree that fear is the *color tone* of the mind.

The prevention and cure of aberrations in the instincts or emotions is thus our very first duty in education. But all of the aberrations in the human mind are overwhelmingly the fruitage of fear. Therefore, we may well lay down the proposition that education has no duties, however sacred they may be, antedating the duty of keeping fear out of the human mind—a duty which education has never even thought of performing, because thus far education has completely lacked a fundamental consciousness on the subject. Because of that non-performance humanity has been eternally and helplessly tied to a kindled stake whose consuming fires have been but the fanning flames of fear.

In all the centuries of human misery, fear has been the chief weapon of self-destruction. Fear is the law of self-friction. It is a chasm in every cubic centimeter of which is to be found loss, death, defeat, accident, catastrophe, demoralization. It is both the sword and the scabbard which has bled the world of its peace, its happiness, its composure. It is the bottomless pit of nothingness. Its shadows are chaos, collapse and fatality. It is the lamb-like beast which has crushed from the lion its courage. It rules every house that was ever divided against itself. Of all the world's great slaveholders, fear is incomparably the greatest. It

is the parent of all mental debility. It is the offspring of ignorance. It is the prince of inquisition. Its choicest fruits are timidity and cowardice, apprehension and worry, superstition and depression, self-consciousness and self-condemnation. It is the leading actor in all the great tragedies of human experience.

Bear in mind that we are talking about fear—and that the fear of which we speak is enthroned in the human mind. At all times a pessimist, fear is the greatest enemy to health, harmony and happiness that has ever darkened the planet. It runs counter to every feeling of love and courage that ever animated mankind. It is the prophet of evil. It is the veil that blackens every landscape of the future. In the farthest domains of the enemy's country, our only enemy is the fear that we carry in the bosoms of our own minds. In the inner battles of life—there and there alone is where the great contest is on. For this reason, fear is the most pernicious garb that ever clothed a human thought.

Fear is the seed whose poisonous flower is moral cowardice, vacillation and suspicion. It is the thief of time. It is also the thief of all individual and social progress. Every unjustifiable atom of fear of public opinion, censure and criticism is not only a fountain of ceaseless mental torture for the individual—but it is also a pit in which lie buried the social hopes of the world. By its procrastinations and paralyzings, fear postpones the very horizon of hope, and turns backwards the hands of social progression on the dial of human aspirations and human longings. It cripples conscience and puts duty upon crutches. It bisects truth and places stripes on the innermost vision of the human soul. It is the mother of disobedience and doubt. At the bar of conscience it makes convicts and cowards of all of its victims. At the counters of life it makes beggars and paupers of everyone of them. Its only coin is the tender of bankruptcy and apology. It bows down and worships the foot that kicked and the hand that smote. Abjectly it adores the demon of error, whether it be tradition or custom, usage or style, insult or abuse.

Fear is a repeal of the instinct of self-preservation—for, by nullifying every effort of the will, it is a standing invitation for the world to pursue and possess us. Fear is the very cornerstone of self-annihilation. Crowded with old fears, the human mind ever beckons new fears to its shrine. The triumph of mankind over fear must ever be made the aim of life, the aim of education everywhere—for fear is the parent of stampede, and the synonym of death. Fear strangles courage as a terrier would shake the senses out of a rat. Yea, fear crucifies the eternal essence of the Universe—love.

Wondrous triumphs await the mind that justly knows no fear. But if the very shadow of truth be fear, then what single step can truth ever hope to make when it is hounded by fear at every turn? Any mind freed from fear is a mind purified, chastened, ennobled. Such a mind mounts as on the wings of an eagle, soaring through the etherialized regions of Infinity. It rises as a benediction, freed from the volcanic pits of torment, and takes its rightful supremacy in worlds of unlimited power. Nor are such worlds foreign to the rightful deserts of any of us—for every human being has within his consciousness a ray of light of some kind. But fear corrodes, corrupts and crushes that light—and that is why most of the world's singers are voiceless—they die with all their music and their dreams and their ambitions unvoiced within them—thanks to the tragic fact that fear is the one great undercurrent in the human mind, and the one dominant overtone in human conduct. Fear, be it known, is faith in evil. Doubt and worry are a confirmed trust in the same thing.

Nor must we forget for a minute the permanence and ever-presence of fear in its action as a functioning influence, wherever it has gained a foothold in the human mind. Fear never takes a vacation. This does not mean that some specific fear is always consciously operating in the mind—it does not necessarily mean that at all. What it does mean is the fact that has already been pointed out, namely, the fact that *fear is more than fear*—that is to say, some spe-

cific fear, for example, does not stop there simply as that one individual fear, which operates in some one special department of the mind, and then only during that time when it is consciously in the mind. That is not a complete conception of fear at all—because fear involves the entire mind, and establishes such an inward mental reality, that in effect fear is a constant operator, whether any acute fear is actually sensed or not. That is to say, fear by degrees establishes its own peculiar state of mind. It lends to the entire mind a *feeling tone* of chronic fear, which manifests itself in the mind of the victim as self-belittlement. The fear victim is always *self-discounting* himself and *self-exalting* the world. He does this not because he wants to, but because of the deeply ingrained footprints that fear has left in his mind. He simply cannot help it. He is ever making comparisons—and at the conclusion of every comparison he has but taken one more suggestion of his own self-inferiority.

Now that state of feeling is the world in which the fear-victim lives—for it is the unchanging color tone of his mind. But that is not all. It is far more than a mere mental world to the victim. It is also the victim's world of conduct. He acts parallel to the mind that is his. As Royce says, "We not only observe and feel our doings and attitudes as a mass of inner facts, viewed all together, but in particular we attend to them with greater or less care".⁸⁸ In the case of that paralyzed mental attitude superinduced by the chronic effects of fear, attention thereto is unescapable owing to the fact that a life training in fear finally comes to constitute, as it were, the very protoplasmic coloring of the innermost essence of the human soul. "As a man thinketh in his heart, so is he." But the mind poisoned and prostrated with fear must think whether it would or not—for the outstanding characteristic of fear is the utter inertia of its perpetual motion in the direction of death.

Furthermore, the conduct of the fear-victim bears its own death symbols. Chief among those symbols is the

⁸⁸ Royce: Outlines of Psychology. Page reference lost.

standing presence of a crippled self-assertion. Outwardly the victim of fear may be dashing boldly forward—but inwardly the weight of his conviction is pulling backwards—for his self-faith is so utterly without a rock foundation that he is ready to run at the shade of the shadow of the first shot. The fear victim, therefore, does not venture. He cannot venture—or, at least if he does, then his venture is but the spasmodic gathering up of the determinations of the moment. But such determinations are usually infirm—because they consist too exclusively of conscious effort, whereas they should have back of them the unshakable ballast which comes only with the enduring granite of subconscious moorings. Consequently the efforts of the fear-victim quickly ooze out—for they are on about the same plane as trying to carry water in a sieve. The sum total of the matter is, that the victim of fear sneaks behind the curtains of life, and hides in their shadows, where his only consciousness and only companionship is the spirit of self-condemnation. Borrowing from the language of Plato, it is the literal and enforced “pulling back of a soul which is under the influence of thirst”.³⁴

But there is still a larger factor to consider in this connection, and that is, that in the fear-victim there sets in a degeneration of personality. The same lack of self-assertion and self-poise and self-faith in the foundations of the mind soon crystallizes itself shadow for shadow, and sign for sign, in countenance, in eye, in gait, in speech—and in that indefinable something which we call *expression* and *atmosphere*. Instead of a simple sense of strength in the fear-victim we detect one of complex weakness. Instead of poise, we find flurry. Instead of ease, we find a reflection of constant inward concern. Instead of a tone of self-integrity we find one of self-apology. Instead of a feeling of undisturbed naturalness, we detect one of hurrying seemliness. Instead of undisguised innocence, we see a helpless insincerity. Instead of a focused oneness of mind, we behold a dispersed multiplicity of mental action. Instead of a sub-

³⁴ Plato: Republic, pages 135-144.

consciousness of self-power, we perceive a consciousness of self-weakness.

Such are some of the many conditions carved out by fear in the degeneration of human personality—and wherever they are they always speak for themselves in terms of the negative impressions that they lend.

Now, briefly speaking, it is along the general lines laid down thus far in the present chapter that fear does its work. It does it by eating the very heart out of the individual's *self-respect*—and that too before the wide-open eyes of a *protesting* consciousness. That is why fear is the great throttler of *biological integrity*—it robs the mind of its sacredly rightful sense of self-equality, and thereby reduces the individual to insignificance and zero in his own eyes, and then tortures him with the enormity of the resulting consciousness. With biological integrity strangled, the only inch of solid ground that the victim has to stand on is the outraged consciousness that it ought not to be as it is—because, bear in mind the very important fact that *biological integrity* is two-fold in its inner significance: first, it involves the basic right of every individual to be endowed with the consciousness that he is the equal of any other individual in the Universe; and, second, it involves the basic, instinctive and conscious desire on the part of the individual to have just such a consciousness. The first part of the principle involves the right of every individual to go through life *un-trodden* by his fellow man, or by any other force in the Universe, within or without; the second part of the principle makes the individual consciousness of that right, and the individual desire for that right to be equally sacred with the right itself.

Now, it is in the second phase of this principle that the victim really suffers—in the desire and consciousness side of it—for even if an individual is eternally *brow-beaten* in life, it would not mean nearly so much in terms of actual misery, if Nature had not implanted in the soul of every organism, high or low, the undying conviction of his right not to be trodden upon. The real spiritual slogan engraved

on every banner of *self-preservation* that ever waved is just this—"Do not tread upon me!" The implication of that slogan is not at all that it is an aggressive challenge for a fight—but simply Nature's wise assertion that *self-respect* constitutes the most important prerequisite in the Universe—for the thing that the world calls *self-preservation* is nothing more or less than the objective manifestation of the deeply implanted psychic right and desire and reality of the sense of *self-equality*—and even the plundering hand of fear itself cannot take away from the individual that glimmer of consciousness which ever tells him in unmistakable tones that when Nature chiseled the principle of biological integrity into the protoplasmic granite of the ages, she chiseled aright.

Let us therefore emphasize this fact, namely: No individual is ever really *down-trodden* in life until he is *down-trodden* within the judgment and consciousness of his own mind. Furthermore, every individual knows that as unmistakably as he does the simplest fact in every day life. It matters not what happens to the individual externally—it all depends on what is happening within the precincts of the individual's mind. In human consciousness—there and there alone is where mankind is brow-beaten and trodden upon. This patent fact is illustrated, for example, by the total unconcern which a very large dog will manifest as a rule toward the persistent and ridiculous impudence of some very small dog in attacking the larger one. By such an attack, the integrity of the big dog is in no way impeached, for even though he may get bitten his poise of mind stands absolutely unshaken in his consciousness of the very fact that his mind is unshaken. And precisely the same principle holds with human beings—that is, the basic criterion of self-preservation lies within the mind itself. It is the individual's attitude toward what is happening to him.

Unquestionably it must be a phase of this same principle with which the spirit of the following injunction was originally impregnated, namely: "But whosoever shall smite

thee on thy right cheek, turn to him the other also".⁸⁵ I say that originally this injunction must have primarily appealed to the side of the strong, for purely on the grounds of *biological integrity*, which is the only point of view that I am taking here, there is absolutely no justification whatever for any sacrifice that is made by the *weak*—by which I mean sacrifice made on the plane of trembling cowardice. Had Belgium, for example, turned the other cheek to Germany, it would have been a colossal violation of the sacred tenet for which I herewith plead—because Germany was a *bully*, with perceptions so dulled and deadened that such a cheek-turning process would have fallen on German ears that were deaf. The United States, on the other hand, might very well, if thought best, turn the other cheek to a Mexico—because in the process of such a turning, there would be represented no psychic defeat for our country. The point simply is, that since the resulting state of mind is the one great criterion of whether or not an individual's *integrity* is being violated, the *giant* may readily turn the other cheek if he wants to—because in the very consciousness of his self-equality he suffers no defeat—for his mind is all right. That is to say, his *biological integrity* remains absolutely unimpaired. But to turn the other cheek, when that turning is merely a symbol of a crushed and broken mind—such a turning is an unspeakable outrage on every basic conception of right in the Universe. Such a sacrifice can never spell anything but the further sore delay of that hour when mankind must perceive for his own good the psychic truth of being as it actually exists.

Now the purpose of the above immediate argument is to drive home with increased emphasis the fact that it is in the human mind that all human contests really take place—and that accordingly it is by the mental marks of those contests that we must judge the fundamental state of an individual's mind. By that state of mind must we judge his education—and by that education must we judge whether or not the individual is a victim of the world. If

⁸⁵ The Bible. Attributed to Christ in Matthew 5:39.

he is a victim of the world, then his education is wrong. If his education is wrong, then his fundamental state of mind is wrong. If his fundamental state of mind is wrong, then the various life contests and life situations through which he passes are eating out the very heart of his being—and if that is true, then that means that the holy principle of *biological integrity*, which Nature implanted in him, lies bruised and bleeding and broken in the rivetted vision of his own eyes—and, finally, if that is so, then we have traced to his last lair the villainous demon of—*fear!*

Fear—I say—that is the murderous wretch of the ages! That is the marauder brigand that has stolen down through the centuries and kidnapped the very foundations of the human mind, leaving not so much as the option of a ransom. Fear, I say, is the footpad freebooter that has clubbed the human mind into psychic discord, into psychic helplessness, into psychic self-depreciation. Fear, therefore, is the beast that we must drive from our estates—for I affirm over and over again that with biological integrity violated, all of our alleged education is but the most contemptuous derision of mankind. The thing for which I make appeal is the deep mortising in the human mind of that principle which will enable every individual really to sing with the poet the following most spiritually heroic lines—

“Out of the night that covers me,
Black as the pit from Pole to Pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud—
Beneath the bludgeonings of chance
My head is bloody, but unbowed.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul”.³⁸

³⁸ William Ernest Henley: *Invictus*. One stanza of the poem is omitted above.

The spirit of that poem is the birthright of every human soul. It is the spiritual perfume of that soul which is not only conscious of its birthright—but is also the possessor of it. It is the essence of what I herein designate as the first right and the most universal desire known to mankind—the right and desire of *biological integrity*.

In the following chapters, fear in its further detailed and destructive relations to this fundamental principle will be considered from a genetic standpoint.

CHAPTER VII.
THE PURPOSE OF EDUCATION
BIOLOGICAL INTEGRITY
FEAR: ITS GENETIC ASPECTS

Our historic period is but two seconds on Hæckel's cosmic clock of twenty-four hours. This will give us some idea of the ages during which primitive man has been convulsed with fears and terrors unnumbered. But fear is far older than the human race. It is as old as the oldest life on the planet. Back through the remotest pages of time and creation must we go if we would come to the first mile-post in the long, dreary, endless procession of the countless stakes that mark the trail and march of fear. The fact of the matter is, we must go to the animal world. There shall we see fear as it operates—pulsating as ceaselessly as the waves that wash the shores of the seas.

This fact is testified to unconsciously in many of the nooks and corners of our best literature. Robert Burns, for example, wrote far more than a poem when he penned his famous lines "*To A Mouse*." He at the same time touched upon the psychic bedrock of the animal world. I have selected lines from this poem as follows—

I.

Wee, sleekit, cowerin', tim'rous beastie,
Oh, what a panic's in thy breastie!

VII.

But, mousie, thou art no thy lane,
In proving foresight may be vain:
The best laid plans of mice and men
Gang aft agley,
And lea'e us nought but grief and pain
For promised joy.

VIII.

Still, thou art blest compared wi' me!
 The present only touchet thee:
 But och! I backward cast my e'e
 On prospects drear!
 An' forward, tho' I canna see,
 I guess and fear!

In the above few lines Burns gives us one of the most vivid and one of the most significant pictures of fear ever painted. "Oh, what a panic's in thy breastie"—that one line sums up the case of fear as no other combination of words ever can. I shall refer to it often—for it represents exactly the psychic state of any organism—man or beast—in which the principle of *biological integrity* is undermined.

But the above poem tells us much of the antiquity of fear. James himself says that fear is one of the oldest of all emotions. He places it beside lust and anger.³⁷ But in my opinion, lust and anger can never be so basic as fear, at least in terms of effects, for the reason that fear is far less of any subject's own choosing. Certainly fear is the most energetic, the most exciting, the most engulfing and the most paralyzing emotion that has ever taken possession of any mentality. And this fact must argue for us all the inconceivable antiquity of fear. Unquestionably the tap-roots of fear spread themselves throughout the length and breadth of the Universe with the very first dawn of consciousness on the scaffoldings of creation. Kipling most penetratingly voices the spirit of this proposition when he wrote "The Song of the Little Hunter," which is being given herewith.

THE SONG OF THE LITTLE HUNTER³⁸

Ere Mor the Peacock flutters, ere the Monkey People cry,
 Ere Chil the Kite swoops down a furlong sheer,

³⁷ William James: *Psychology, Advanced Course*; volume II., page 415.

³⁸ Rudyard Kipling: *The Second Jungle Book*, pages 191-2.

Through the Jungle very softly flits a shadow and a sigh—

He is Fear, O Little Hunter, he is Fear!

Very softly down the glade runs a waiting, watching shade,

And the whisper spreads and widens far and near;

And the sweat is on thy brow, for he passes even now—

He is Fear, O Little Hunter, he is Fear!

Ere the moon has climbed the mountain, ere the rocks are ribbed
with light,

When the downward-dripping trails are dank and drear,
Comes a breathing hard behind thee—*suffle-suffle* through the
night—

It is Fear, O Little Hunter, it is Fear!

On thy knees and draw thy bow; bid the shrilling arrows go;

In the empty, mocking thicket plunge the spear;

But thy hands are loosed and weak, and the blood has left thy
cheek—

It is Fear, O Little Hunter, it is Fear!

When the heat-cloud sucks the tempest, when the silvered pine-
trees fall,

When the blinding, blaring rain-squalls lash and veer;

Through the war-gongs of the thunder rings a voice more loud
than all—

It is Fear, O Little Hunter, it is Fear!

Now the spates are banked and deep; now the footless boulders
leap—

Now the lightning shows each littlest leaf-rib clear—

But thy throat is shut and dried, and thy heart against thy side
Hammers: Fear, O Little Hunter—this is Fear!

With Kipling, fear “flits a shadow and a sigh” through all the vastness of the jungles. But Kipling addresses himself to “The Little Hunter.” And who is this “Little Hunter”? I say that it is that organism or any organism that is enmeshed with fear—that organism of which it may be said, “What a panic’s in thy breastie.” Fear is the one fundamental thing which always determines whether any hunter is big or little. It is fear that casts the mold and the gauge of every hunter—because fear is the sole determinant of whether or not any hunter hunts and pur-

sues himself within his own mind. The subject of fear is always his own prey and his own pursuer. It is therefore no wonder that such a hunter becomes "little" from every conceivable standpoint.

Now, the rational function of fear in the beginnings of the animal world was undoubtedly to escape a greater, direct pain by means of a smaller, indirect one. But an overwhelmingly irrational fear has shifted the organic balance in the opposite direction—for fear itself is a pre-eminently painful and destructive state. To a very great extent, the animal world has been one continuous panic of fear. The ages seem to have been one endless pulsation of terror, beating away ever and ever and ever its overtones of fear into the delicate psychic structure of animal creation. In the animal world, fear was thus established as a deep seated instinct.

Such then is our stage setting when we arrive at man's first appearance on the earth. Man brought with him, therefore, his fear inheritance—not so much from an unescapable organic standpoint, but in the sense that the predisposition toward fear was there just as long as the outward environment was present to implant fear. Not only this, but with the dawn of human intelligence, the occasions for new and increased fears were actually multiplied. Whereas the animal world in all likelihood took but little note of the phenomena of Nature, primitive man began his speculations in this special field at once. His added intelligence, together with his intensified faculties of curiosity and wonder, injected new terrors into every phase of his natural environment. In every cloud, in every crash of lightning, in every tempest, in every tide, in every wind, in every rainbow, in every shadow, in every moving blade of grass, in every rustling leaf, in every dream—in every one of them he saw and felt a world peopled with terrors. In his clouded, unschooled mind, there was no fear to which primitive man was not subject. It is of course true, as James has said, that, "The progress from brute to man is characterized by nothing so much as by decrease in frequency of proper occa-

sions of fear".³⁹ But I answer: When was fear in the mind of man ever confined to "*proper occasions of fear*"? I say, *never*, in my opinion. Indeed, that very fact constitutes just one more indictment against fear, namely, the fact that most of its "*occasions*" are overwhelmingly groundless. It is therefore unquestionably true that man has always been a greater prey of fear than the animal world ever has.

From the cradle to the grave, the barbarian, the semi-civilized and the civilized live under the withering blight of fear—during childhood, during adolescence and during old age. "The savage, despite his apparent liberty, is in almost every sense a slave—a slave to his own needs and to the dread of unseen powers. Even in the case of material things he has no freedom, for he is continually afraid of the essence contained in them. Hence he wastes his time in the performance of all sorts of propitiatory rites, and after all he does not get rid of fear. . . . For many ages this fear prevented savages from applying fire to human uses. It was held to be divine and inviolable. The story of Prometheus' theft of it from heaven, and of the vengeance which pursued him, is merely an echo of the feelings which followed this application. In the religion of Zoroaster, this same fear of polluting fire exists even at the present day."⁴⁰

Herein we see the psychic makeup of the primitive mind. In fact, all of primitive man's religion and all of his science was animism—a fear belief in essences of the most ghostly sort. A similar present-day picture is given us by another writer in speaking of the Bulus in Africa in the following words: "There is a common enslavement to the things of fear. In these dim forests, every son of man is born to fear. Temporal and material fears he does indeed suffer, but these minor fears are as the little finger to the thumb, in comparison with the major fears, which are

³⁹ William James: *Psychology, Advanced Course*, volume II., page 415.

⁴⁰ Davidson: *History of Education*, page 22; also note bottom same page. See also Frazer: *The Golden Bough*; *passim*.

not material fears. Here is the sum of his terrors: Fear of other-worldly things as they impinge upon the sunny opening of his life, and fear of the unknown venture beyond death. . . . What can we know of the relentless pressure upon the human heart of the crowded world of the animist? To him, the rocks of this world, its rivers, its forests, all the structure of it, and all its ornament, are not sufficient to afford lodging for the spirit tenants. . . . There is a Bulu proverb which says: 'A shadow never falls, but a spirit stands' ".⁴¹

Speaking along a similar line, still another writer has the following to say: "It is impossible for us to imagine what a dreadful power this fear is in the life of the heathen. . . . With this fetter, every animist is bound. The incessant fear of demons and their evil plots, and of the sorcery closely connected with their worship, by which these people are tormented, passes our understanding. . . . The heathen would furnish an example of how surely fear debases man. . . . Men of fearless character are mostly noble minded. The fearful are cruel. Fear poisons every social relationship and distrust becomes a second nature to the harassed. The poor fear the rich, the weak the strong, the sick the healthy. . . . But those whom no one needs to fear are mercilessly trodden under foot. What an immense amount of fear is involved in burial ceremonies. Such fear is not to be trifled with."⁴²

Comments like the above could be quoted without number. In every instance the testimony would unanimously point to the fact that down through the centuries the mind of man has been one vast conservatory of fears. Very naturally, therefore, fear has been a dominant thought impress in every civilization. Either consciously or unconsciously, fear has threaded its way into the very fibre of all primitive education. Davidson testifies to this fact in the following words: "From what has been said, it is not difficult to divine the nature of Assyro-Babylonian education. It was priestly ;

⁴¹ Jean Kenyon Mackenzie: *An African Trail*, page 66.

⁴² John Warneck: *The Living Christ and Dying Heathenism*.

it related chiefly to the unseen; it was hostile to true education. . . . Their ethics was closely related to their religion, and revolved around the notion of sin or transgression . . . not as an expression of character, or as affecting human beings, but as an offense against unseen powers. . . . In all cases the ethical motive was craven fear, which lay like a dead weight upon men whom superstition had convinced of their utter unworthiness in the presence of irresponsible gods. Such ethics produced their natural results—fanatic religiosity and superstitious observance coupled with every species of vice—incontinence, cruelty, treachery. *It is never safe to deprive the human being of his sense of dignity and nobility*, by making him feel himself the slave of any capricious power, seen or unseen, however sublime.⁴³ Thus the Assyro-Babylonians, though contributing many and important elements to material civilization, stand as a warning to the world, of how little such civilization contributes to human well-being, when not resting on a moral basis.”⁴⁴ According to the same writer, in Chaldean culture and education, “Craven superstition was also in full blast.”⁴⁵ Likewise, in commenting on conditions in India, he makes the significant statement that, “All the virtues of the two great Indian religions rest upon a foundation of cowardice, and aim only at unconditional sloth, entailing the loss of moral individuality.”⁴⁶

Davidson then makes a jump across the centuries and commits himself to the startling admission that, “Until after the decay of mediævalism all education, with the exception, perhaps, of that inculcated by Socrates, has been education for subordination.”⁴⁷ Davidson should of course have specifically excepted Plato, in spite of the fact that the latter had been a student of Socrates. But disregarding that

⁴³ The italics in this sentence are mine. The italicized words represent very fairly a limited view of one phase of the principle which I have designated as *biological integrity*.

⁴⁴ Davidson: History of Education, pages 52-4.

⁴⁵ Ibid., page 36.

⁴⁶ Ibid., page 66.

⁴⁷ Ibid., page 174.

fact entirely, Davidson's admission, sweeping as it is, and limited as it is to subordination in relation to "unseen powers," does not begin to go far enough. It is my contention that from the very beginning of mankind, right down to the present time, education has been overwhelmingly a countenanced structure of subordination, by virtue of the spirit of fear which has at all times been permitted to become and remain the master tenant of the human mind. Either consciously or unconsciously, the spiritual substance of the world's education has always been a fear education—that is to say, education has never given any thought whatever to the *fundamental states of mind* of those who come to drink at her fountains. The *laissez faire* policy of a surface-seeing ignorance has ever given *carte blanche* to fear in all things educational.

To be sure, our prevailing fears today may be different, and they may also be somewhat more refined—but it is the fact of fear—its actual color-tone presence in the human mind—and not any refined differentiation of it, that counts. The terrible reality itself is fear. No coining of names, and no fashioning of phrases, and no juggling with periods of human history, and no elaborating on epochs of human culture can ever modify one whit the psychic essence of what so-called civilization is depositing year after year, and century after century in the mind of man. All civilizations have made fear the spirit of their deposits. In saying this I take twentieth century semi-civilization squarely by the ear, and march it directly to the misdeeds that it has so long suffered to obtain in the mental annals of our time.

In referring to the tremendous part that has been played by fear all along the line in the past, Mosso relates the following historical incidents: "Alexander of Macedonia offered up sacrifices to Fear before he went into battle, and Tullus Hostilius erected temples and consecrated priests to it. In the museum of Turin there are two Roman medals, one of which bears the impression of a terrified woman, the other the head of a man with hair on end, and frightened, staring eyes. They were struck by the consuls of the family

of the Hostilii in remembrance of the vows made to propitiate Fear, which threatened to invade the ranks of the soldiers, who thereupon were led to victory".⁴⁸

But it is not necessary for us of modern days to offer up any such artificial sacrifices to the demon of fear. Fear already has them anyway—in terms of cause and effect—her countless victims—and very often the choicest members of the human flock. No—we need offer up no further sacrifices to fear—because the richest gem of all the ages has already been sacrificed to fear. *It is the human mind.* The mind of man has been eternally the workshop of fear. Upon the walls of that shop, fear has hung every conceivable and inconceivable tool of terror and torture—and then with those same tools, fear has carved into the very heart of human consciousness with a glee that has been diabolical beyond measure.

All along the way, therefore, fear has cast creation into the shadows. Beginning with the animal world, fear gave a cyclonic impetus to all that psychic instability which has spelled subordination, cowardice and chaos. In that early fear fact a strong predisposition was established for neutral, negative, vacillating personality. *Biological integrity* was unduly shattered in the balance. Weakness, bewilderment and panic pre-empted the psychic thrones of strength, poise and mastery. *Biological integrity* lay weeping at the fountain.

That was the state of man's inheritance. His legacy from the animal world was the instinct of fear. But that in itself did not necessarily spell fatality. It spelled merely a predisposition to follow the fear road of the jungle—*providing that the food of environment continued such as to feed and nourish that predisposition*, the very unfortunate condition which actually did obtain. Man's increased intelligence only created new jungles for psychic desperation. They were the jungles of natural phenomena—*totally misunderstood*. And man inhabited those jungles.

⁴⁸ Angelo Mosso: Fear, English translation, Lough and Kiesow, page 275.

In fact he never moved out. He took up his permanent residence there. His attitude toward his fear predisposition was wrong. His inheritance and his legacy thus became one. That duplex unity was the same old sigh, and the same old shadow of the original jungles—fear. With religious devotion, man therefore bowed down and kneeled down and worshipped at the same old jungle shrine—the shrine of fear.

And ever since that great ceremonious day when the beasts first transferred their right of world government and world dominion over to man, the god of the human race has been fear—for fear has ever been the dominating spiritual influence which has hovered over the human mind. Fear it is which has influenced the innermost substance of our souls—and such an influence is the god of the world—and not by any means any mere word that we feign to pronounce by the meaningless movement of the lips. Fear stands today as the major keynote of all our culture and all our education—because the general order of our day permits fear to get in on the ground floor of the human mind—and stay there—and neither our “culture” nor our “education” has ever turned a positive primary hand to take possession of that fear. Fear is the tenant of the mind of man today for the reason that century after century, prevailing culture permits it to be. The permanency of fear tenure all but makes it the complete owner and the last and final master of the human mind.

But I hasten to explain more fully, that this matter can never be justly laid at the door of instinct. In the real sense of the term, comparatively speaking, there is no instinct of fear—that is, in the sense of an unescapable *organic* inheritance. The fear in the world in every age has been overwhelmingly a *social* inheritance. That is to say, fear endures in the world—not because Nature has imposed it—but because the young of every generation *absorb* the fear culture that is all about them in the thought and the conduct of their elders. That is exactly where fear comes from, from age to age—man feeds it and keeps it alive and

thriving with that same stupidity and that same ignorance with which a more primitive man in his own day used to keep himself constantly in a state of hysterics over the simplest phenomena of Nature.

In other words, the social educations of the past have merely been passed on from generation to generation. Modern man in his system of common, or more properly speaking "unwritten" system of education has but borrowed his cue from the past—with the result that the heathenish dross and error of things has never been burned out of our doctrines and our philosophies and our habits of thought. Man has therefore made a double mistake in the whole affair: In the first place he committed a colossally childish blunder when he picked up the wild clue of the animal world and ran like a lunatic through the ages, prostrating and paralyzing himself before the simplest phenomena of Nature; and in the second place he performed the crowning act of human idiocy when he picked up the pattern of primitive education and thus permitted a fear culture to be the perpetual social inheritance of his children from generation to generation. The first of these two awful mistakes may be partly condonable, for primitive man was after all but a beast man. But the second blunder—so-called civilized man here in the twentieth century, still copying after the beast man of old in the jungles—who can excuse it? I say that it is high time for us to call this dazed and deluded man of civilization to his senses—and to inform him that his first and most sacred duty is so to arm and so to fashion his civilization, his culture and his education as to drive forever this demon of fear from the social environment of each on-coming generation. We have accepted the leadership of the black jungles of the past long enough—and I say, *let us quit it!*

Briefly, then, this is the genetic situation as we find it today after millions of years of animal life on the planet—after one unbroken reign of numberless ages of the most despotic and the most destructive monarch that ever sat upon a throne. In the name of an education in keeping

with the nobility and dignity of mankind, and in harmony with the holy principle of biological integrity, and all that it implies, I am asking for the exile of this fear monster from the channels of our minds.

In the next chapter we shall consider the effects of fear on the human organism, chiefly from a physical standpoint.

CHAPTER VIII.

THE PURPOSE OF EDUCATION

BIOLOGICAL INTEGRITY

FEAR: ITS PHYSICAL EFFECTS

Despite its many apparent absurdities and contradictions, the doctrine of Mrs. Eddy may be said to contain one paramount, unquestionable truth which stands out like a great Aetna amid the barren knolls of worthless lava, namely: *Every creature, however minute, is governed by a mind.* From the mind, the body derives its animation, its senses, its feeling, its intelligence, its reason, its instincts, its perception, its passion, its strength, its life—its everything.

But there is nothing new whatever in that doctrine. Mrs. Eddy did not invent it. She merely gathered it up and gave it a new and practical setting—and projected it as a serious fact—for which she is entitled to every credit. But the doctrine itself is as old “as the hills”—because the doctrine states a truth of the Universe. Perhaps the best form in which the supremacy of mind over matter was ever enunciated was in the words of a certain wise man centuries ago during one of his inspired moments: “*For as a man thinketh in his heart, so is he*”.⁴⁹ This same truth was most excellently put in a somewhat different form by a writer of our own time when he said a few years ago that, “Thoughts are things”.⁵⁰ Therefore, we are not dealing with any doctrine or any theory, or indeed any newly discovered truth when we speak of the influence of the human mind on the human body.

Now, any person who would be right in his living of life must be right in his understanding of fundamental facts—because the working truths of life are truths that never rest.

⁴⁹ The Bible. Solomon: Proverbs 23:7.

⁵⁰ Prentice Mulford.

Further, there is perhaps no fact that it is so indispensable for every individual to know as *the creative reality of thought*. Thoughts are tremendous realities. This is neither a whim nor a fancy—it is a fact. Every thought that an individual thinks floods his entire physical being with some kind of a psychic message—and that message becomes either food or poison for every cell within his body. Thoughts are simply *psychic chemistry*.

But we must see this fact, not in a large, loose way, but in specific connection with the cell, which is perhaps the final microscopic individuality of the body. It is estimated that there are within the human body at least twenty-five trillion cells. Each of these cells is a separate and distinct being living its own life as well as lending association with every other cell. About two billion of those cells are in the brain and spinal cord. Millions of them are in the sympathetic nervous system.

Now, the important fact is this: Every one of the twenty-five trillion cells of the body is constantly being subjected to two influences—first, chemical messages; and, second, mental messages. The chemical messages are of course the products of the food that we eat, and the air that we breathe—and the resulting disposition of all things material that are taken into the body. The mental messages are the thoughts that we entertain. With unerring certainty, unescapably and inevitably, those mental messages are flashed into the very heart of every one of the twenty-five trillion cells of which the body is composed. Indeed, when the facts are all known, we shall find that the influence of the mental messages is more important than that of the chemical messages.

Not only this, but the mental message to every cell is also in itself a chemical message. The thoughts that we entertain actually build up their own definite chemicals within our bodies. Students of psychic chemistry have proven this by the chemical analysis of the blood, the perspiration, and the different secretions of the bodies of persons laboring under the influence of varying emotions—

as well as by the analysis of the expired air.⁵¹ The evil thought always develops the evil chemical; the good thought, the good chemical. All of those chemicals, whatever they may be, are turned loose to flood the twenty-five trillion cells of the body. The state of the mind thus undeniably becomes an actual chemical environment, which influences every morsel of food that we eat, every drop of water that we drink, and every breath of air that we breathe. It is through this most basic fact that the mind exerts its tremendous influence over itself and over the physical body.

The mental state must therefore be accepted as the determining power and the deciding factor in all of life's struggles. Any influence which gains control of the brain and nerve centers will soon gain control of the entire body—to say nothing of the fact that the mind itself, in proportion to the degree that it is deranged, becomes handcuffed and clamped into chains as if in a vise. But of all the evil mental states which have ever operated in the human mind, fear is incomparably the worst. The greatest havoc of all is wrought by fear. It soon sets up conditions beyond the power of the normal mind to function. In addition to poisoning every cell in the body, it also builds up in the entire nervous organization that literal and material machinery which best serves its unholy purpose. It sets up a set of organic conditions that are pathological to the very core.

Let us briefly review some of the effects of fear on the human body. The following general comment is from Darwin: "That the skin is much affected under the sense of great fear, we see in the marvelous manner in which perspiration immediately exudes from it. This exudation is all the more remarkable, as the surface is then cold. . . . In connection with the disturbed action of the heart, the breathing is hurried. The salivary glands act imperfectly; the mouth becomes dry, and is often opened and shut. . . .

⁵¹ Elmer Gates, formerly with Smithsonian Institute. See his works.

The voice becomes husky or indistinct, or may fail altogether. . . . All the muscles of the body may become rigid''.⁵²

Such words from Darwin should strike conviction. Nor should there be any mystery about the matter at all—and there will be no mystery about it the moment that we quit thinking about the human mind as a sort of airy nothingness—and about thought itself as something that is absolutely nothing. We must remember that *thoughts are things*. We must get hold of that fact. We must think of every thought as so many trillions of infinitesimal molecules or microscopic particles darting out from the mind in every direction—even as wireless waves of electrical energy reaching out to every point of the compass. We must think of thought as a great infinitude of darting sparks that literally shower and bathe our being, and penetrate the very essence of our organization to its innermost depths. Yes, we must think of *thoughts as things*—and of *fear thoughts as the most terrible things* that ever inhabited the mind of man.

Our indictment against fear is positive and unanimous. Its destructive influence on every organ and every function of the body is testified to by every authority everywhere. If we consider the influence of fear on the action of the heart, we have the matter summed up by Dr. Sadler as follows: "Heart strength—decreased, weakened. Rhythm—irregularity, palpitation. Rate—abnormal rapidity. Nutrition—decreased by overwork and under-rest. Endurance—heart failure in case of profound fear. Cardiac centers—depression and paralysis. Emotional response—attention alters the beat. Psychic response—conscious thumping against the chest when agitated. Referred sensation—unpleasant and disagreeable''.⁵³

But Sadler does not stop merely with the influence of fear on the heart. He deals in detail with the withering effects of fear on the circulation, blood pressure, vital re-

⁵² Charles Darwin: *Origin of the Emotions*, pages 290-2.

⁵³ W. S. Sadler: *Physiology of Faith and Fear*, page 121.

sistance, secretions, digestion, metabolism, respiration, muscles, skin, brain and nerves. In order to bring this matter fully before us I am quoting herewith Dr. Sadler's summaries under the various headings just named.

Speaking of the effects of fear on the circulation, Dr. Sadler says⁵⁴ that the blood pressure is greatly raised by fear, that the face becomes pale, and the extremities cold. Arteriosclerosis is increased and aggravated, while capillary contraction becomes unnatural, spasmodic and irregular. The blood movement becomes retarded, and also favors and produces congestion. Local congestion is also produced by the fear thought. The circulatory equilibrium is likewise hindered, and local stagnation is favored. The pulse becomes weak, irregular and rapid. And last, but not least, fear favors apoplexy.

It is roughly in the above terms that Dr. Sadler sums up his tremendous indictment against fear, as far as its effects on the circulation of the blood are concerned. In the case of blood pressure, the disastrous effects of fear stand out equally prominent. Among other things, the same author states that the emotional states may raise the blood pressure from 30 to 50 mm.⁵⁵

In his treatment of vital resistance, Dr. Sadler says⁵⁶ that the red cells of the blood are decreased and indirectly destroyed, and that the activity of the white cells in destroying body cells is increased. The generation of psychic blood poisons is also favored, while the action of the lymph cells in the lymph stream is retarded. Antitoxins are likewise delayed, both in their production and in their dissemination. But above all, the alarming fact is established that fear "creates soil favorable to germs"; that healing power is retarded, and recovery delayed; that the vital resistance is "markedly decreased"; that sickness is "increased"; and that the death rate is "raised."

Would it be possible for any evidence to be more con-

⁵⁴ *Ibid.*, pages 129-30.

⁵⁵ *Ibid.*, page 142.

⁵⁶ *Ibid.*, pages 151-2.

demnatory? But the same condemnation follows in the tracks of fear wherever we turn. When it comes to the effects of fear on the secretions of the body in general,⁵⁷ all secretions are retarded, modified, deranged and lessened in quantity. The saliva becomes lessened in quantity and inferior in quality. During fright the mouth becomes very dry. As to metabolism, fear "deranges the nutrition." The digestive power is lessened, for all the secretions are depreciated in both quality and quantity. The mammary secretions are so altered that they are often poisoned. The quantity of urine is also decreased and the quality altered.

When we pass on to the subject of digestion proper, our story remains unchanged. Exactly the same unanimous condemnation rests upon the shoulders of fear. In the words of Sadler, fear "lessens or entirely suspends secretion of the gastric juice." The quality is also "deteriorated," and the "digestive strength is weak," while psychic dyspepsia is both "produced and aggravated." The stomach movements are weak, and the digestion time lengthened under the influence of fear. The same fear is the "chief cause of nervous dyspepsia," and also an excitant of the vomiting center. The intestinal secretions become scant, weak and inactive, and the flow thereof very inactive. The movement of the entire alimentary canal becomes irregular and sluggish—and "constipation is increased".⁵⁸

What wonder is it that fear is the demon that it is when we thus consider how it strikes at the basic organic functionings of our physical organization? No part of organic makeup can possibly escape the poisonous effects of fear. Continuing his indictment under the heading of "Nutrition and Metabolism," Dr. Sadler says that fear "decreases and retards cell nutrition." That is to say, it carries on a starvation process against the twenty-five trillion cells in the human body. Digestion is "deranged"—assimilation "lessened"—well-being "decreased"—oxidation "decreased"—appetite "weakened"—bodily weight "de-

⁵⁷ Ibid., page 160.

⁵⁸ Ibid., pages 171-2.

creased." Fear also "deranges the secretory action" of the ductless glands, and "increases the size of the thyroid gland".⁵⁹

Taking up the subject of respiration, fear remains the same old robber. Sadler chalks up against it the black marks of "quick, irregular, shallow breathing"—"Greatly-lessened oxygen-intake"—"Decreased carbon dioxide output"—"Flat and hollow chest"—"Decreased strength"—"Lessened capacity"—"Aggravated coughing"—"Yawning"—"Hiccoughs rendered uncontrollable and even fatal"—"Respiratory curve gradually decreased"—"Nerve control weakened".⁶⁰

Is it necessary to indict further? Yes—let us go on and expose to the limit this serpent of fear which mankind has been hugging to its bosom for ages. Sadler's testimony on the muscles is, that "Energy and endurance are decreased" by fear, while "fatigue is increased." "The gait is dragging and slovenly, and the carriage stooped and weak." "The galvanometer test shows great deflection in psychic response." "Spasm is favored and increased" and "relaxation is rendered difficult." "Expression becomes downcast and sorrowful" and "work capacity decreased." "The stomach movements are weak and intermittent," while in the field of sensation, "fear perverts and misinterprets." The situation is summed up in one term—"muscular panic".⁶¹

That same panic is carried directly to the field of the skin. According to Sadler, fear makes "the complexion pale and anæmic, the circulation poor and chilly, and activity sluggish." "The local blood supply is spasmodic and disturbed, and hands and feet cold." "The perspiration is checked, and elimination decreased," while the "electrical reaction becomes negative at nine feet from the body." "The nutrition of the skin is lessened," and so is that of the hair and scalp to the extent that "gray hair and bald-

⁵⁹ Ibid., page 185.

⁶⁰ Ibid., page 197.

⁶¹ Ibid., pages 207-8.

ness are produced." "Sensation becomes abnormal, producing itching and pain." "Skin diseases are produced and increased in severity, while both chills and fevers are produced and increased".⁶²

But when it comes to the brain itself, the organ of the mind, and to the nervous system, then it is that fear plays its most deadly havoc. Sadler's words are, that fear produces "congestion of the brain, headache and insomnia; confused and disordered action of the brain; unnatural and disturbed sleep, and brain fag." In energy, the brain action and vigor are both lessened. "Hypochondria is produced and apoplexy favored." "The strength ends in despondency and health despair".⁶³

And on the general nervous system the story is the same. Fear "causes nervousness and tremors, and produces nerve starvation." It "decreases the strength and inhibits the trophic nerves." It "favors convulsions, may produce fits, and leads to hysteria and unbalanced nerves." It also causes certain forms of epilepsy and "increases the severity of others." It also "causes partial paralysis and loss of function; causes, aggravates and perpetuates pain; and produces general nervousness".⁶⁴

Probably in all literature, there is no more complete indictment against anything than Dr. Sadler makes against fear. The case is unanimous. Great light is thus thrown upon the fact that humanity is becoming more and more neurotic every year—and why our catalogue of ills is multiplying with such alarming rapidity. Fear is the fundamental cause of it all. Insomnia, hysteria, neurasthenia and hypochondria are all largely the result of fear. Civilized races are shackled today by the bondage of fettered minds and physical maladies—all primarily due to fear—and all preventable by a sane psychic education. The diseases of savagery are due to fear and filth. The diseases of civilization are due to more of fear and less of filth.

⁶² Ibid., pages 218-9.

⁶³ Ibid., pages 227-8.

⁶⁴ Ibid., page 240.

But suppose we add the testimony of others. Mosso, the Italian authority on fear, has the following to say: "Emotion causes greater energy in the chemical processes of the brain; there is a modification in the nutrition of the cells, and the nervous force is more rapidly consumed".⁶⁵ "Pliny in speaking of fear making one close the eyes, relates that amongst twenty gladiators, scarcely two were found who did not wink when suddenly menaced".⁶⁶ "One of the most terrible effects of fear is the paralysis which allows neither of escape nor defense. The history of battles and massacres, the chronicles of the courts of justice, are all full of frightful occurrences, when terror strangled even the instinct of flight in the victim. . . . Horses tremble when they see a tiger and are no longer able to run. Even monkeys can not move when in great fear. . . . It is a well known fact that fear may result in sudden death. Bichat maintained that it was essentially paralysis of the heart which causes death in strong emotions. . . . If I were to mention the names of all the maladies thought to be produced by fear, I should be obliged to copy nearly the whole index of a pathological text book. . . . It is an incomprehensible phenomenon, but yet admitted by all medical writers that fear may of itself give rise to phenomena exactly resembling those of hydrophobic infection. A celebrated physician, Bosquillon, believed that fear alone was the cause of hydrophobia, and not the bite or the saliva of the dog. . . . It is often impossible for the physician to distinguish hypochondriac hydrophobia from true rabies; even the manner of death is no guide, for tetanic contractions of the respiratory organs appear also in hypochondriac hydrophobia. . . . More especially during epidemics does fear play havoc. . . . During the earthquake in Rome in 1703, although not a single person was killed, several died of fever through fear, many women miscarried, and all bed-ridden invalids grew worse. . . . Physicians who have described the dreadful spectacle of the lazarets during epi-

⁶⁵ Angelo Mosso: *Fear*, page 18.

⁶⁶ *Ibid.*, page 46. From Plinius *Historia Naturalis*, xi., 480.

demics, mention the great number who die victims of fear, in many of whom the symptoms of plague had not even appeared. . . . What horror we should feel could we read year by year the story of those who have succumbed to nostalgia, grief, humiliation! . . . There are men who have through fear lost consciousness, sight or speech. . . . It is a well-known fact that fear sobers the drunk".⁶⁷

A little further on, Mosso then makes the significant inquiry: "Of what use are the arbitrary and imaginary distinctions that philosophers have made in the functions of the mind when they cannot be distinguished from those of the body?" That question strikes the nail square on the head. The mind is a reality just as fully as the body is. The mind has its own actual material foundations, and as an operator thereon, it is not only delivering its mental messages to every cell in the body—but it at the same time in that very process is also the governing spirit of the body. The mind is at all times lending vital status of some kind and degree to the body. For this reason, the mind is not even second—it is first. It plays second fiddle for nothing or nobody. That position belongs to the body. The mind is not *an* influence in the body. It is *the* influence. It is erroneous to say that man has a mind. Man has not a mind. Man *is* a mind—and has a body.

Indeed it is not at all strange that Mosso is able to continue as follows: "The consciousness of strength makes stronger. The history of medicine is full of the marvelous effects of confidence. If we could cite all the examples of hysterical women, nervous, melancholy, paralytic men, who on the simple word of the physician, through faith in the efficiency of some remedy, have taken courage and recovered, we should see that every day wonders and miracles worthy of the saints are performed. Neither may we say that it is all the effect of fancy, or imagination, because the modification of the circulation in the brain of one who resolutely determines to overcome a difficulty produces such an increase of energy in the nerve centers . . . that we some-

⁶⁷ Ibid., pages 236-59.

times see deeds performed by the pusillanimous such as we never expected of them".⁶⁸

Truly, there is nothing fanciful about the effects of the mind. It is simply in on the ground floor as the master workman in every activity of life. It is the foundation of every function in the human body. According to the deeply ingrained tone of thought—such will be the tone and vigor of all organic functioning. Under the fear tone thought, the mind, the thinking is not alone different—the whole organization is different. Every cell is different—every nerve is different—every muscle is different—every secretion is different—every breath is different—every function is different—the whole body is different, both in the smallest detail and in the largest complex. As well try to think of the fear thought as being isolated from the entire body, as it would be to think of throwing a cup of strychnine into a barrel of water without the entire contents becoming poison. The analogy is an exact one.

Now, in the last quotation above, Mosso speaks of "confidence." He uses the term in contrast to fear. Sadler throughout his work does the same thing, except that he speaks of it as "faith." Sadler, however, devotes one-half of his entire book to "faith." His treatment of fear is paralleled on every page by his presentation of the case of faith. His testimony in behalf of faith is as overwhelmingly unanimous and favorable as his handling of fear is adverse. He pronounces faith the greatest health and curative agent known to man. He shows that no health is at all possible where the faith state of mind is not present.

Now, what is the science of faith? It is simply this—that not even the shadow of fear is present in either the mind itself, or in the substance of the body. Fear is absent, not only immediately from the mind, but also in terms of every possible past effect, the moment that complete faith takes possession of one. There is no fear whatever. That means that faith—confidence—is present. Under such circumstances, fear—the great disturber—is

⁶⁸ Ibid., page 276.

not present to carry on its unholy work. Like a sliver in the hand—such is fear—withdraw it—and the hand is for the first time ready to begin the process of getting well. That principle is uniformly true throughout the realms of Nature—the moment that we drive out the *cause* of damage, Nature is permitted to go on functioning in peace. The science of faith is therefore merely the science of the absence of fear. Hence it is no wonder that faith is such a weapon in performing apparent miracles—for it establishes the conditions necessary for health. The fact that it does so, makes it the matchless curative instrument. The message which faith sends out to the twenty-five trillion cells of the body is one of welcome, buoyancy, poise, peace, harmony, nutriment, love, good cheer. It is no wonder that under such circumstances, afflictions of all kinds are banished. Sadler's conclusion in the matter is as follows: "Fear then is seen to be the one great barrier to the recovery from sickness, and the healing of disease. Faith becomes the master key which unlocks many an ancient medical mystery and explains many apparent modern miracles. Faith is the great key of mental healing. Mental rest is the keystone of the arch of health".⁶⁹

Dr. Salisbury delivers a telling blow against fear when he says that, "Fidelity of body is as nothing if not reinforced by fidelity of soul." Statements of that kind get right down to the foundation of things—for what would even the best foundation in itself amount to, providing that foundation rests upon the sand? The master mind of Plato clearly perceived this fact when twenty-three centuries ago he uttered the following words: "My belief is not that a good body will by its own excellence, make a good soul; but on the contrary, that a good soul will by *its* excellence render the body as perfect as it can be".⁷⁰ This places the facts exactly as they are, namely: the mind comes first; the body is only second.

It is the failure to recognize this tremendous fact that

⁶⁹ W. S. Sadler: *Physiology of Faith and Fear*, pages 107-8.

⁷⁰ Plato: *Republic*, page 99.

has given rise to so many expressions like the following: "Physical perfection serves to assure moral perfection. There is nothing more tyrannical than an enfeebled organism. Nothing sooner paralyzes the free activity of the reason, the flight of the imagination, and the exercise of reflection, nothing sooner dries up the sources of human thought than a sickly body whose functions languish, and for which every effort is a source of suffering".⁷¹

This statement is very true in the sense that the condition of the body reflects itself back upon the mind. But it is wholly erroneous and misleading when it proceeds with the inference that the body comes first and makes the mind. Such an assumption is a total stranger to truth when it leaves the impression that the body is an independent variable—and that the mind is the dependent variable. It is but the epitome of error when it would proceed with the supposition that the body is not the condition and result of the mind. The truth of the matter is, that the bad condition of the body adversely affecting the mind, is nothing more or less than the boomerang of a wrong mind returning to itself. This must be accepted as the real condition of affairs. Any other factors entering in are but accessories. Let us accept the burning fact that for bad physical conditions we must go straight to the source of bad mental conditions, operating through either ourselves or through social environment and through the ages. All bad physical conditions are exclusively explained by ignorance of some kind obtaining in the human mind—and the greatest ignorance of all is fear.

But our civilization is completely saturated with the other type of thought. The body is first, last and always—in everything. This fact is further well reflected by the words of another writer: "The consensus of opinion in the present age is, that the best basis for spiritual, moral and intellectual growth is a sound and healthy body."⁷² Most assuredly we must have sound bodies, in order to have sound

⁷¹ F. Marion. Quoted from Putnam: Manual Pedagogics, page 26.

⁷² Mrs. T. W. Birney: Childhood, page 22.

minds—but “the present age” is on the wrong track. “The best basis for spiritual, moral and intellectual growth” is—not—“a sound and healthy body”—but “a sound and healthy” mind! The body is not the basis at all! The mind itself is the basis! Mrs. Birney is right in acclaiming for “a sound and healthy body”—but she is completely wrong in her conception when she assumes that the mind is fundamentally a flowering of the body, rather than vice versa. Most functional and chronic diseases, for example, go straight to derangements in the nervous system—the very harp upon which fear played its first tune—and the very instrument on which it always plays. With great nerve centers depressed and fatigued and poisoned by the toxicity of fear, it is small wonder that bad conditions in the body soon come back to the mind. Chickens always come home to roost, whether they rest or not.

Speaking of the effects of the mind on the body, no less a personage than Goethe has this to say: “I was once inevitably exposed to the infection of malignant fever, and warded off the disease only by means of determined volition. It is almost incredible in such cases how the will can effect. It seems to permeate one’s whole being, and to render the condition of the body active enough to repel all harmful influences. Fear is a condition of sloth in which any enemy may take possession of us”.⁷⁸

It seems to me that no indictment against anything could be stronger. Fear disturbs and paralyzes the very marrow of every single functioning process in the human organization. Wherever the hand of fear is extended, there it leaves its trail of poison. Operating through the mind, fear lays its ax to the very roots of every cell in the human body. By so doing, it makes drunk with weakness and degeneracy the twenty-five trillion cell workers on which all health, all harmony, all energy, all action must finally rest—for in the last analysis, disease is a derangement of the functions of the cell, or a degeneration of the substance

⁷⁸ W. Goethe. Quoted from W. S. Sadler: *Physiology of Faith and Fear*, 269.

of the cell. Fear is the canker which attacks the cell in both respects—function and substance.

But let it be noted carefully that there are two phases of fear—the presence of some acute and specific fear in the mind and the body—and the existence of general and chronic fear effects. Under the former phase the victim is conscious of his weakness and his agitation; while under the latter phase, he may not be conscious of his condition, but he is nevertheless a victim of his psychic and physical state. The point is, that one need not necessarily be terrorized into convulsions of fear in order to contract some acute disease that is epidemic in the community—the general chronic fear status of the victim may of itself be such as to have the vital resistance of the body so reduced as to invite every disease with which it comes in contact. The victim of fear is therefore a victim in two ways—acutely and chronically.

Then too this question may be asked: How far can the mind of the mother affect the child in utero? This is a question which has been discussed pro and con a great deal on account of the claims of many that children have been born “marked” in exact accordance with, and on account of some strong and vivid mental experience on the part of the mother. Of late years, however, most medical authority of the conventional type, has uttered a positive denial of any such a possibility as a marked child due to the mental experiences of the mother. But all of such conclusions, I believe, have completely overlooked the psychic significance of the human mind. It is of course a fact that there is no direct physical connection between mother and child for the blood to circulate—so from this standpoint, it is true that no fear poison generated in the blood of the mother can directly reach that of the child—but let us note this very important fact, namely: There does exist a direct connection between the nervous systems of mother and child. This means that the mental messages of the mother can reach the nervous organization of the child just as completely as they can her own. Furthermore, if mental

states of mind are generators of chemicals in the body—and they are—then the same fear messages which produce chemical poisons in the body of the mother, will also produce those same poisons in the body of the child. To just what extent this fact might be able to operate in the marking of the unborn child, we are perhaps unable to say positively. The fact does remain, however, that the unborn child is in close association with the mother through the avenue of the mental message—and because of this fact, I for one, personally believe that the mind of the mother can affect the unborn child very greatly indeed—if not to the extent of marking physically, then at least to the extent of mental and nervous effects. I believe that the psychic chemistry of the mother is to a very great extent the psychic chemistry of the unborn child.

In closing this chapter, I say that it is high time for civilization to wake up and rub the sleep from its eyes—and to set its understanding in order on the meaning of the human mind as it operates within the human body—and above all to drive out this stealthy wolf of fear from the midst of our choicest folds—for, verily, “Thoughts are things”—“for as a man thinketh in his heart, so is he.” The evidence against fear alone most abundantly proves that it is dangerous and deadly for mankind to slumber longer. But, above all, in leaving this chapter, let us bear ever in mind, that the *first*, the *paramount* wreckage of fear is a mental one. The physical wreckage is secondary—it is but a symptom, a product of the mental wreckage.

In the next chapter, fear will be considered in its relation to childhood.

CHAPTER IX.

THE PURPOSE OF EDUCATION

BIOLOGICAL INTEGRITY

FEAR: ITS RELATION TO CHILDHOOD

In the preceding chapter the physical effects of fear were pointed out. In the present chapter we shall review the flourishing of fear in its first field—childhood.

In all history, there has been no greater crime than the permitted and produced play of fear in the mind of the child. That is crime one on the calendar of civilization. It is in childhood that most of the unholy seeds of fear are sown and planted. There they are spread broadcast on the most plastic soil known to all creation. It is in that marvelously wise manner that civilization lays the foundation for the future of the individual! How amazing, to start in by wrecking the mental machinery of a child—devastating its nervous organization—demoralizing its physical functionings—and then ever expect that child to develop into anything but a comparative piece of human wreckage! I say—how amazing! Still, like a blind ostrich our unseeing civilization mopes along—and that too with its cheery egotism undiminished one degree!

And here let me warn every person to find no assurance or consolation in the proposition that “fear is an instinct”—and that therefore the child inherits its fears—for in all truth, that is a falsehood. It is of course true that every child does inherit a certain predisposition toward fear—but what becomes of that predisposition, all depends upon how society feeds it. The duty of society should of course be plain—namely, to starve every vestige of instinctive fear that is found to obtain in the mind of the child from earliest infancy—the very thing which society is most emphatically *not* doing. I have observed society

too long to be fooled on a fact so patent as that. As I have stated in the preceding paragraph, fear in the mind of the child is *permitted and produced*. The fear process is a social one through and through—so no one need attempt to hide himself behind the instinctive shadows of fear at all—because it will do him no good in the light of all the facts that conspire against him. Society simply pets and coaxes and pampers fear—and that is all there is to it. For every ounce of fear that Nature has imposed on mankind, society has imposed its tons. Therefore, let society prepare to shoulder the overwhelming burden of the fear indictment—and especially in view of the fact that there is within the mind of every child a certain tendency to fear, society becomes all the more blameworthy that it does not arouse itself to a sense of its high duty in the matter, and checkmate fear—instead of cultivating it so assiduously.

Every atom of fear injected into the mind of childhood is due to just one thing—adult ignorance; first, ignorance of the laws and significance of mentality; and, second, ignorance concerning rational methods of directing and disciplining childhood. Not one adult in one hundred knows anything about the relation of the human mind to life—thanks to an education so long obsessed with “social” aims—and perhaps not one in a thousand knows anything about the government of children, save on the diabolical platform of fear and terror. It is on the duplex pedestal of this two-fold piece of “cultural” ignorance that an unenlightened world proceeds to deal with childhood. Fear is the easy and handy weapon employed by the ignorant adult to whip the child into such a fit of terror that it will “behave”! This conscious and deliberate use of fear, plus the innocent use of more fear at all times by the same ignorant adult—the combination constitutes the cross upon which humanity is being crucified.

But it is fundamentally in the home where this great fear tragedy of childhood is being carried on. It is of course operating throughout the range of our civilization, but the home is the greatest sinner of all—not because school

and society are any less ignorant in this great field, but because the home gets the first chance at the process of crucifixion, on account of the home's being almost the exclusive guardian of the child during about the first six years of child life—that period which is at the same time the most plastic of all the years of life. However, let the school take no consolation in this fact. It is the business of education to point the way with a set of incandescent signal lights that never grow dim—a thing which education has never yet done, because education has never yet been familiar with her duties. Nor should education suffer herself to find any consolation in the fact of her not knowing her duties—for, as Socrates has said in one of his wise paradoxes: "It is better to sin knowingly than ignorantly."

Perhaps ninety-nine out of every one hundred can tell of childhood terrors that kept them in clutches. The case is well put by Mosso: "Anxiety, fear, horror will twine themselves perpetually around the memory, like deadly ivy choking the light of reason. At every step we remember the terrors of childhood; the vaults of a cellar, the dark arch of a bridge, the cross-roads losing themselves in darkness, the crosses hidden amidst the bushes of a cemetery, a dim light flickering away in the darkness, a lonely cave washed by the waves of the sea, the ruins of an uninhabited castle, the mysterious silence of a deserted tower, breathe out the memory of childish fear. The eye of the child seems to cast one more look on the scenes from the very depths of the soul. Not only the mother, the nurse, the maid, and the servants, but hundreds of generations have worked to denaturalize the brains of children with the same barbarity of those wild tribes who distort the heads of their children by pressure, deforming what they think to beautify. The children of ancient Greece and Rome used to be frightened with lamias, which would suck their blood, with the masks of the atelland, the Cyclops, or with black Mercury who would carry them away. And this most pernicious error in education has not yet disappeared, for children are still frightened with the bogey-man, with stories of imaginary

monsters, the ogre, the hobgoblin, the wizard and the witches. Every now and then children are told: 'This will peck at you. That will bite you. Now I'll call the dog. There's the sweep coming'—and a hundred other terrors which make the fears well up and spoil their dispositions, making their life a burden by incessantly agitating them with threats, with tortures which will make them timid and shrinking the rest of their lives. The imagination of a child is far more vivid and excitable than in adults''⁷⁴

It is positively inhuman to ignore the fears of childhood. But it is far worse, either deliberately or ignorantly, to cultivate any fear tendencies that may already be present in the mind of any child. What might we say then of that person who would inject outright *new* fears into the consciousness of childhood? No language could possibly be condemning enough—because all odds are tremendously against any child in the fear battle. Instead of encouraging fear growth in any mind, the sworn duty of every individual and of all society is to do everything within all power to check and destroy that fear development.

In all probability the greatest fear field to which the child is first subjected is that of "darkness". In countless ways fear of the dark is suggested to the child, by means of a look—a word—an action—or general conduct on the part of adults. Some will contend that since "fear is an instinct," the child is "naturally" afraid of the dark anyway. I have even heard more than one alleged child expert make that statement. But nothing could be farther from the truth—for, as already pointed out in the third paragraph of the present chapter, the fear instinct is very largely a mere passive or neutral predisposition. As such it is ready to leap into being, or to subside into nothingness—all depending on the social stimulus. Children are not unescapably afraid of the dark by virtue of instinct, but by virtue of the fact that society goes to work and coaxes that latent tendency into active being. Fuel upon fuel is simply heaped upon a single dying spark—and all fanned

⁷⁴ Angelo Mosso: *Fear*, pages 226-8.

persistently into a leaping flame. The child is *permitted* to become afraid of the dark—*forced* to be afraid of the dark—not by old Mother Nature—but by those having the child in charge. Then after having done this, some alleged authority on childhood has the amazing audacity to assert that the child is afraid of the dark “because of instinct”! I assert that the child’s fear of the dark is overwhelmingly a man-made product—either positively produced, or else passively permitted to develop for the lack of some simple instruction in the counter direction.

For example, I have more than once heard some member of a family say to some other member: “For goodness sake, get that child out of that room—don’t you know that it is in there in the dark all alone”! And yet the child gave no thought whatever to the darkness until the suggestion of fear and danger was planted directly into its consciousness. Is it any wonder that with such remarks flying about the consciousness of childhood, the fear of darkness is soon developed? I think not. And yet some “expert” will come along and shout “*instinctive*”!

On countless occasions I have known either parents or older children to run out of a dark room, either with actual fear or else with deliberate folly, and shout for the benefit of some smaller child somewhat as follows: “Boo! The bear is after you! There comes the blackman! The chimney sweep is after us! Ghosts! I see the bogey-man! The big dog—bow-wow! Run for your life! Wolf, wolf—gr-r-r-r! Look out for the dark!” Oftentimes have I beheld such conduct—and its resulting terrorization of some child who was quite indifferent to the dark up to that time. I have also beheld the spectacle of even a mother taking her child to a window, with hands up to the sides of the face, and peering out into the darkness—and striking terror to the heart of the child by making expressions concerning the darkness, similar to the ones just given. Then too I have often witnessed the spectacle of terror-stricken parents or other adults spreading the contagion of fear to the minds of children, merely by the presence of their own excited con-

duct—without even speaking a word—the entire means of communication consisting of facial expressions, gestures, bodily attitudes and belabored breathing. Every child is an adept at interpreting such symbols, because the first language of the child is wordless. Their presence and meaning can never possibly escape any normal child—and not only that, those symbols actually speak in louder terms to the child than any words possibly could.

Well, it is through such channels as the above, either directed by word, or suggested by action, that the fear instinct of the child is fanned into flames of consuming activity. The child is afraid of the dark because an exceedingly dense adult world starts the ball a-rolling—and keeps it a-rolling. Childhood fear is fundamentally a social function—and not a biological one. In fact, there are but very few instincts that are fixed and fatal. Instincts are largely present for us to do about what we please with them. I am convinced that this is truer of the fear instinct than it is of any other instinct. It is up to society to face squarely this issue—and to accept full blame for the ghosts and hobgoblins of the childhood world.

But if society is to blame in a positive way for the child's fear of darkness, it is still more to blame in a negative way—that is, for its failure to do anything to help the child who in some way or other may already be afraid of the dark. To illustrate: Jean, a girl of four, was somewhat afraid to go out into a dark kitchen to get a drink of water. The mother of that child was about to go out and get the water for her—or else to light a lamp so that Jean could go for herself. But immediately—and unknown to the child—I took the liberty to intercede. I checkmated the alternatives of the mother—and went out into the dark kitchen myself, taking Jean with me. All the while I kept talking to Jean about the “beautiful dark”—how wonderful it was—how nice it was to be in the dark—how the grass and the snow and the birds and the trees all love to stay out doors in the dark at night—and so on. I purposely remained in the kitchen with the child for some time

in order to afford opportunity to talk about the dark and become accustomed to it.

Well, to make a long story short, within two weeks Jean could be sent into any dark room in the house any time of night. The lamp to which her mother had already accustomed her in her bedroom was shortly taken away—and Jean was going up stairs in the dark—going to bed in the dark—and sleeping in the dark. Had the mother had the exclusive training of that child, the fear of darkness would have been fully and vividly developed, instead of completely eliminated.

And what is true of darkness is pretty much true of nearly every other fear tendency in childhood. The predisposition to fear may in some vague measure always be present, but the entire field of cultivation is man's to operate just as he will. All fears can be dealt with in about the same manner suggested in the case of darkness above. The general principle is, always to lead the child to see that its fears are unfounded, either by explanation verbally, or else through assurance by means of conduct—or again if necessary by talking with the child freely and having it tell fully what its fear is in any particular case. Above all, under no circumstances, must a child ever be permitted to endure his fears in silence. The first avenue of relief always is, either complete expression concerning one's fears—or else a forgetting of them by having created in the mind some other situation. As in the case of every other field of life, "An honest confession is good for the soul" when it comes to fears, providing those confessions are listened to by sympathetic and intelligent souls who are bent upon helping the child out of his difficulties, rather than scaring him still worse.

Then too there is another fact which must ever be borne in mind by every prudent adult: The child is oftentimes fearful of things which parents and others may not suspect. It is always the duty of those in association with children to anticipate, but with extreme prudence, what the child's possible fears may be. Hall in his questionnaire study of

the fears of 1701 persons found enumerated such objects of fear as thunder and lightning—high wind—cyclones—cloud forms—meteors—northern lights—comets—fog—storms—eclipses—extremely hot weather—extremely cold weather—darkness—ghosts—dreams—solitude—reptiles—domestic animals—wild animals—insects—fire—water—strange persons—robbers—death and disease.⁷⁵

Now, there is no special reason why many of these fears might not inhabit the mind of any child—not necessarily through “instinct” at all, but primarily through the unconscious reactions of adults, or through associations with other children. And let us not forget for an instant that one of the greatest sources of fear spreading and fear contagion is that of children communicating horrible things among themselves. A dozen innocent and fear-free child minds may be literally poisoned and terrorized by the stories and fears that some single playmate may relate. In the case of Jean, related above, “bogey-man” came into her life for the first time through a group of three neighbor children ranging in age from seven to twelve. According to Jean’s account of it, the three children talked to her at great length about the “bogey-man” and did everything they could to scare her out of her wits. The children of course I am not blaming. I merely point out the fact and the source of prolific contagion. As far as blame is concerned, there can be but one blame, and that the semi-civilization of the world—all resting down firmly upon the foundations of an education and a culture so superficial that they are positively dangerous to countenance any longer.

But the immediate fact is this: The child is troubled with fears. If thunder and lightning is one of those fears, then I would relate to the child the great wonder and beauty of it all. And I would act the part—for actions speak in terms of literal loudness with children. In general, every phenomenon of Nature would be set forth as a thing of beauty. I would inject that unanimous feeling tone into

⁷⁵ G. Stanley Hall: *A Study of Fears*, Am. Jn. Psych., vol. viii., No. 2, 1897.

the entire thought world of the child. As to cyclones and other disastrous storms, the treatment should always be that of prudence and *fore* thought—and never *fear* thought. There is a vast difference between actually appreciating facts as they are in a cool, clear headed manner—and being perpetually scared and haunted and stampeded by shadows.

In dealing with such issues as wild animals, no phase of the danger side should ever be permitted to come into contact with the child's mind. I would erase from the stories of childhood, and from all child literature, whether in books or in magazines, every line dealing in any way whatsoever with wild animals from the danger standpoint. I would banish from every account, verbal or otherwise, such mental monstrosities as wild animals chasing people or injuring them or killing them or eating them—and such psychic poison as “hair breadth escapes” from wolves, bears, tigers, wild cats—and all forbidden garbage of that kind. My censorship of current literature would be so rigid that no newspaper or periodical of any kind would be permitted to publish a single line that might implant a single fear in the mind of a single child in the land. Any deliberate violation of that principle should be held a more serious crime than deliberate treason to one's country—for, what rights of any country can ever be so sacred as the rights of the mind of childhood, unless indeed that country's rights were specifically the ones that were raised in defense of childhood itself?

Perhaps in all literature there is no sounder or more classic comment on the general manner in which the fear issue should be handled in childhood than the remarkable words of Rousseau when he gives voice to the following: “When in the farewell scene between Hector and Andromache, the little Astyanax, terrified at the plume floating from a helmet, fails to recognize his father, throws himself, crying, upon his nurse's breast and wins from his mother a smile bright with tears, what ought to be done to soothe his fear? Precisely what Hector does. He places the helmet on the ground and then caresses the child. At a

more tranquil moment this should not have been all. They should have drawn near the helmet, played with its plumes, and caused the child to handle them. At last the nurse should have lifted the helmet and laughingly set it on her own head. . . . If I wish to familiarize Emile with the noise of fire-arms, I first burn some powder in a pistol. . . . By degrees I accustom him to the noise of a gun, to bombs, to cannon-shots, to the most terrific noises. . . . Commonly children fear thunder only when they have been taught that thunder sometimes kills or wounds. When reason begins to affright them, then let habit reassure them. By a slow and well conducted process the man or the child is rendered fearless of everything".⁷⁶

I would that the above reference, especially the first part of it, might be deeply engraved into the consciousness of our civilization.

But let us continue with Rousseau in more of his words of wisdom: "If Emile fall, if he bruise his head, if his nose bleed, if he cut his finger, I should, instead of bustling about him with a look of alarm, remain quiet . . . all my anxiety will only serve to frighten him more, and to increase his sensitiveness. After all, when we hurt ourselves, it is less the shock which pains us than the fright. I will spare him at least this pang. If he sees me run anxiously to comfort and pity him, he will think himself seriously hurt; but if he sees me keep my presence of mind, he will soon recover his own, and will think the pain cured when he no longer feels it. At his age we learn our first lessons in courage; and by fearlessly enduring lighter sufferings we gradually learn to bear the heavier ones".⁷⁷

How sound and basic such words are—and how shallow by comparison most of our educational pronouncements of the present day! With his usual wisdom Rousseau lays down this governing principle: "The earliest education ought then to be purely negative. It consists, not in teaching truth and virtue, but in shielding the heart from vice,

⁷⁶ J. J. Rousseau: *Emile*, page 26.

⁷⁷ *Ibid.*, page 40.

and the mind from error''.⁷⁸ It is from the miserable bane of fear that I would persistently shield the heart and the mind of every child.

Then very closely related to what Rousseau has said on fear is what he has to say concerning anger: "Violent passions make a striking impression on the child who notices them, because their manifestations are well-defined, and forcibly attract his attention. Anger especially has such stormy indications that its approach is unmistakable. . . . He sees an inflamed countenance, flashing eyes, threatening gestures; he hears unusually excited tones of voice. . . . Say to the child calmly, unaffectedly, without mystery: 'This poor man is sick; he has a high fever'. You may take this occasion to give him an idea of maladies and their effects''.⁷⁹

Rousseau's reference to anger is a masterful one in this connection for two reasons: First, it warns us of another manner in which children may become terrorized, or their nervous organizations deeply stampeded; and, second, it gives us a most capital suggestion by saying to the child, "This poor man is sick; he has a high fever"! The suggestion constitutes a first rate basis for the control of temper and for the ideal of self-mastery in every child.

And in this particular connection, another very grave source of fear for childhood comes to my mind. I refer to that fear which is born of the *attitude* taken on by those who in any way have the disciplining of the child in charge—especially when it comes to the administration of corporal punishment. Parents are the chief sinners in this respect, though teachers are not wholly clear of the charge. Regardless of what punishment is meted out to a child, under no circumstances, must fear or terror be one of the contributing elements—never! If corporal punishment is ever going to be resorted to, then it must be handled in such a way that bodily pain is the exclusive ingredient. Better a thousand times over that the child go without punishment of any kind, than that obedience be gained at the awful price

⁷⁸ Ibid., page 57.

⁷⁹ Ibid., page 61.

of a mind shattered and dethroned by a terrorizing fear. If trembling cowardice is to be our ultimate product, then better by far that the hand be palsied that would raise a whip over the head of any child. The great question in punishment is not *what kind of punishment*, but rather: *What is the punishment doing to the mind and the nervous organization of the child that is being punished?*

Now, it is primarily because of the great possibility of fear's entering into corporal punishment, that it is a most dangerous weapon in the hands of, say, ninety-nine persons out of every one hundred. For this reason, my voice has always been raised against it. I have never yet recommended corporal punishment to any parent or to any teacher. The disastrous thing about corporal punishment is the fear accompaniment of it—the approach of the punishment—the anticipation on the part of the child—the growing dread—the panic-stricken terror with every advancing step of the whip-wielder—the angry, distorted, threatening and determined countenance of the latter—the permanent fear effects that settle down into the mind of the child from one whipping to another—the cowardice that is ultimately involved—the timidity that becomes inbred—the sense of self-mastery that is crushed—the sense of inner confidence that is shattered—in fact the wrecking of every corner stone of the mind: It is because of the possibility of this awful price that I always utter an emphatic *no* against corporal punishment. If *corporal* punishment really were *corporal* punishment, and that only, I should not object to it. But when I know that as a rule *corporal* punishment is nothing more or less than a process of wrecking the mind of the child then I say to the world—*halt!* Corporal punishment is usually a pure lie—for its real name is *mental* punishment—soul torture of the most destructive type.

Similarly, in the use of any punishment, fear must be eliminated. If the child is afraid of being alone in a closet, then there must be none of that kind of punishment for that particular child. Should there happen to be any child who is afraid of the dark, then that child must never be sent into

a dark room for punishment, while there remains a single vestige of fear of the dark. And the reason should be very plain to all. Our aim in punishment is to do something that shall be of ultimate benefit to the child. But if our punishment ruins the child, then what folly there is in that punishment. I am convinced that punishment of one kind or another—of the wrong kind and spirit—constitutes one of the most dangerous fear fields in all the annals of childhood. We must revise and refine our punishments in such a way that the last possible atom of fear shall be removed from every one of them. When that is done, then our disciplining of childhood shall be right. Until that is done, we must submit to calling our civilization barbarism.

Again, I would mention something else that needs mentioning in the worst possible way—the conduct of well-meaning but foolish neighbors and strangers, or anyone else, who would assume to be “smart” or “funny” or “entertaining” with children that should be left strictly alone. Times without number have I heard some smart dunce come about the premises and say to some child, timid or otherwise: “Look out—I’m going to cut your ears off”—or some other equally “clever” piece of cheap lingo. Such people abound everywhere in life—everywhere from one’s own home to stores and streets and parks and railroad coaches, and other public places. It is remarkable how many “clever” people are to be found on trains, who consider it their fundamental duty to “scare” an unoffending childhood with any one of a score of utterly absurd utterances, all calculated at the same time to be high class entertainment for the rest of the passengers. There ought to be a fool killer on every train in the land, and another one in every community in the land, for the express purpose of effectually muzzling every ignoramus who doesn’t know any more than to pester childhood in the manner indicated. The first duty of every person is perhaps—to mind his own business. The main function of a stranger is to leave every child absolutely alone—because, under all racial psychology, every stranger is an enemy. There is apt to be in the mind of every child

a certain predisposition to timidity or fear in the presence of strangers—so that any stranger has but very little to do when he assumes to take liberties of any kind with any child. Let every stranger keep his distance—and his tongue. If any advance is to be made at all, let that advance be made by the child itself—and even then, let every stranger keep his mouth shut unless he has some better contribution to make than the implanting of fear and falsehood and foolish farce. All strangers should take especial notice of this. Acquaintances and relatives will also take notice, for, in the final analysis they have no particular license to carry on with anything that is denied strangers, as far as fear creating in childhood is concerned.

Now, for the purpose of bringing before us more specifically some of the fear problems of the child, let us go back once more to the study of Hall, already referred to in the present chapter. I shall quote some typical sentences selected by Dr. Hall from the letters that were written to him by different persons who answered his questionnaire letter. Different persons testified as follows:

“Had intense fear of water till eleven; when bathed would scream with fear, and was almost convulsed”. Here is a point of information that parents might well bear in mind. If any child has such a fear of water, then most assuredly there should be no tub or basin of water for that child in the beginning. The sponge bath should be resorted to until such time as the child can be made to see and feel for itself that there is nothing about the water to fear.

“During all childhood, nothing frightened me like wind; to subdue me, they needed only to say the word”. The last part of this testimony is conclusive evidence that the parents of this child used its fear of the wind as a constant whip over its head! Does anyone mean to tell me that that is not a display of barbarism? It is as plain as the sun in heaven that this child’s fear of the wind was cultivated every day of its life—whereas it could have been completely eliminated merely by the substitution of intelligence for ignorance. Undoubtedly, also, if we had the complete story

connected with the case of this child we would have before us just one more instance where "loving" parents unconsciously cultivate fears instead of killing them. May heaven some day deliver us from mere "lovingness" that has not within it the leavening spirit of an enlightened intelligence!

"At three had great terror of the full moon, and would always run and yell to get away from it". Just one word: How did the "loving" parents of this child handle the situation?

"I was always terrified at the noise of lighting a match". Can we not see here such a thing's being held so lightly by the parents, that they paid no attention whatever to the matter—and in fact even permitted older children, if there were any, to "play" with the terrorized child in that manner?

"Must always sleep with a light in her room, or else sees terrible faces". Can anyone doubt for a minute that this child's fear is a manufactured product? I can now see vividly the hundreds of things that happened in that child's home to make it afraid of the dark—and not one single thing being done to checkmate and cure that fear! I know only too well that the call for that light in the bedroom is not step one in the child's fear world—no—it was closer to step one million.

"Cannot go home from school alone after she has had one of her bad dreams". Here is a field of which most parents are totally unconscious. The bad dream is largely a question of bad food and bad judgment in permitting children to eat sweets and candies at all hours between meals—and also in permitting children to take violent physical exercise immediately after meals. Nothing is commoner in our homes than for children to be permitted to "eat" a heavy meal in a few minutes and then immediately to go back to school on the "dead run" to engage there in further violent activities. Indeed there are—oh—so many respects in which parents, when weighed in the balance to-day—are found wanting. Then, too, of course, the bad dream is very often the direct result of a mental and phy-

sical organization already completely shattered through the deadly effects of fear.

"Was cured of fear of thunder by being shown the beauty of lightning at the window by his father". Here is a good constructive suggestion—when judiciously applied.

"After reading of wolves in Russia he could not enter a dark room". Such a fact as this is one of the reasons why I would place a strict ban on any literature holding up before children the danger side of wild animals. It is time enough to learn such things about wild animals later on in life when such knowledge may be of some service, instead of loading childhood down with a set of facts that can function only as terrorizing fear.

"Four children cry with fear if they see false teeth move". This is just one more instance illustrating the fact that we never know positively in advance just what may be a fear object in the minds of certain children. Nowhere in all life is vigilance so golden as in the directing of childhood and youth.

"Has never quite recovered from the painful bashfulness of childhood". Bashfulness is another manufactured product. It is a type of fear. It is the result of fear acting in combination with a childhood that is robbed of full and free opportunity for social experience. The reader is especially referred to the chapter on "Introversion".

"Children, as is well known, fear all prevalent diseases, and often have long spells of imagining, now one, now another group of symptoms". This great fact constitutes just one more indictment against an education so "socially" obsessed that what is happening on the inside of the human mind in the meantime is completely lost sight of. One of the worst of all indictments against our civilization today is the fear-panic with which it has peopled the very air in the case of every disease on the calendar. In another volume I hope to give to this phase of the case the treatment that it deserves.

"Has believed in ghosts since two, and always shall". Where did this person get this belief? What? Why, it is

some more of the "accumulated culture of the race"! Any one who brings a ghost story within sight or hearing of any child—should be strangled on the spot.

"The greatest fear is tearing cloth". This is still one more instance in which we cannot foretell what any child's fears may be.

"Another child caught terror from being lost, and of woods from *Babes in the Woods*".⁸⁰ Such facts convince me more and more that much of our accepted child literature must be gone over in such a way as to pluck out completely the fear element. Undoubtedly we have many fables that need censoring.

Hall's conclusion of his study is as follows: "The dominant impression left by such a study is that of the degrading and belittling effects of excessive fears. . . . The fear state is but a great psychic-chemical poison widely diffused and profoundly affecting. Fear knows no check. It floods, it dams all the sluices of activity. The child dreads self-betrayal of fears, and hence represses".⁸¹ Every parent should take especial note of that last sentence—for the very worst way in which to handle any fear is to have that fear *endure in silence*. The child must be led to express its fears, for they can never be gotten rid of silently.

Another source of childhood fear, as well as a manifestation thereof, and which was touched upon in number six of the above quotations, is that of the dream. I desire to elaborate on that somewhat here. Due to various states of mental and physical inharmony many a child is the victim of intense horrors by means of the dream state. A typical case is so well put by Dr. Williams that I am quoting therefrom at considerable length: "Every teacher of young children has encountered at some time what is commonly known as the 'nervous' child, with whom all efforts have availed nothing. . . . The cause of the inefficiency may be the outcome of some long-forgotten event in the life

⁸⁰ G. Stanley Hall, op. cit., pages 166, 171, 175, 180, 184, 189, 202, 205, 212, 216, 224, 230, 233 and 235 respectively for above quotations.

⁸¹ Ibid., page 238.

of the child, the recital of a terrifying story. The child is often ashamed of her fears, is afraid of being laughed at, and so hides her terrors within herself, in many cases to the detriment of physical and mental health. The effect of emotions like fear, has now been studied by experiments in animals, by which it has been shown that the secretions of the glands can be so changed as to cause even death (see the works of Palow on the digestive glands, of Cannon on the adrenal gland, and of Krile on the thyroid gland). A girl of sixteen was referred to me for examination. On account of great nervousness for years she had never been regularly to school. Inquiry showed that she would frequently wake in the night very much afraid. Further inquiries showed that a servant had told terrifying stories to her sister as a child; the horrors this brought ran through a family of three children, but they passed away from all of them except this patient her fears were of either fires or burglars, and they only occurred in bed or asleep. Then again, in the case of a boy of four years the formation of a night terror was nipped in the bud. For several weeks he had been visiting the zoölogical gardens every afternoon. For a long time all went well, until one evening he began to cry in bed soon after he was left for the night. He said that there were lions in the house, and that he was afraid they would eat him. The source of the idea had been that the lions had roared more loudly than usual on that particular afternoon. I soon convinced the boy that the lions had to remain in their cages and could not get out, so that there was no occasion to fear. Of course it was first necessary to give him the feeling of security gained by embracing me, and secondly to begin the conversation by talking about something else. In this way the state of terror was dismissed, and the feeling of protection was induced before we returned to the subject of the lions; then we made rather a joke of the funny roaring of the lions before we had finished, and he finally lay down with the solemn promise to go to sleep and think, as I proposed, of the tram cars and motors

passing outside his window. . . . It was all a very simple substitution, but it was the prevention of what might have become a serious psychosis if injudiciously handled. It should not be difficult to see that these night terrors are the product of a suggestion while awake, implicit or explicit. It should not be difficult for those who are forewarned to prevent morbid fears of this type. . . . It must be remembered that explicit utterance is not essential for the conveyance of ideas; for in the child a vague general notion is quite as effective for producing emotion as a clear-cut concept. Thus in Henry James' novel, 'What Masie Knew', the whole suggestion conveyed by the governess to her two charges was implicit in her general attitude, for until the end there was not one explicit statement of fear. Now, the explanation of this is very simple: it depends upon the fact that gesture precedes speech as a vehicle of thought. The infant comprehends the varying attitudes and vocal tones of its mother long before it can distinguish words; and in most people this channel of information remains an important mode by which they are influenced, often quite unconsciously".⁸²

The essential fact for all of us to get is this, namely: Fear dreams are very largely man-made affairs. Their substance as a rule consists of fear thoughts of one kind or another that have either been implanted in the mind of the child, or else *permitted* there, during waking moments. Direct fear, secretiveness or worry; or a combination of them all will be found to be the parent of many of the bad dreams of childhood. Ghostly terrors of some kind, involving the elements of loneliness, darkness, baffling movements, sounds of a dismal character, wild animal stories setting forth hair-breadth escapes, excessive secretiveness brought about by socially obstructed channels of expression, fear deposits of past punishments and unmingled dread of impending ones—in fact a generally wrecked nervous and mental organization due to obsessions of fear, grief, worry, alarm, timidity, despondency,

⁸² T. A. Williams, M. D. Proceedings N. E. A., 1914, pages 836-40.

suspicion, and other like shadows: In all of these lies the sum and the substance, the warp and the woof, of the bad, terrifying dreams of childhood—and of the adult world as well.

Nor should we think for a minute that fear in childhood remains an undifferentiated product. It does not. It flowers off into deep-seated, permanent and chronic forms. The most common of such fear forms and fear products are worry and grief, pessimism and suspicion, anxiety and alarm, dissatisfaction and hatred, despondency and depression, anger and irritability, cowardice and moroseness. While the fear itself remains ever as an acute thorn in the flesh, its chronic products hover just as constantly as so many shadows in the mind, though the victim is perhaps less conscious of their presence. Many of these chronic shadows are the result of acute fear forms arising from social contacts—very often in school life. Generally, the atmosphere of the school is inhibiting and fear-forming. Many a child fears failure in school, day in, day out. But often the fear of examination is still worse. Worry in such fields soon becomes a settled state of mind. Nervousness sets in—and as far as mental poise and mental harmony are concerned, the child may become a wreck—in spite of the fact that one hundred per cent may be drawn in every examination and in every recitation *in physiology!* School fears become school worries—and between the two the pathway to mental ruin is easily paved. The bad dreams of childhood can often be at least partly traced to those evil school conditions which suffer it to be possible for the mind of the child to be stricken in some way with fear of some kind, whether it is fear of the teacher, fear of fellow pupils, fear of ridicule, fear of recitations, fear of examinations, fear of failure, or fear of social conditions which cannot be met as other children meet them—or whether any such fear is a mere flowering out and extension of fears that the child brings to school with him from his own home and social environment.

And this leads me to the question of social tastes and

social standards as a provoking source of fear for many a child. I might call it the thought-cast of our civilization. I refer to the *abominable* emphasis that our civilization has come to put upon *decorations*—such things as empty social strivings—the insane desire to imitate others—the emphasis placed upon being in style—the copying of false and arbitrary standards of taste—the yearning and straining for dollars and dress. The social sanction that we have placed upon such things produces an immeasurable strain psychically—not only in the adult world, but just as truly in the child world. The whole trouble comes from civilization's having held up before the child the wrong model to copy. The child sees that model—and sees it vividly—just as vividly as the grown person in many respects. That same model becomes a fear source in the mind of many a child—for it awakens worry, self-depreciation, unrest, and a spirit of dissatisfaction that is most undesirable. The child in rags looks upon one in silks—and is sore depressed. The taproots of many undesirable mental states are thereby sprouted. The remedy is, that we should teach broadcast in our schools and our homes the folly of the whole thing—the folly of being blind to the intrinsic worth of the granite of the human mind—the stupidity of being sightless to the eternal realities of life because of any such shadows as the artificial and arbitrary decorations which today dominate the fabric of our social mind from one end of our civilization to the other. Nothing could be better in this direction than to get the civilizations of the world to take one deep and permanent look into the minds of such giants as Socrates, Plato, Jesus, Lincoln, Tolstoy—and many others. Our undying determination and ideal must be to change most radically the models which society has been compelling children to copy through the channels of social imitation. Anything which ultimately causes fear in childhood, or anything related to fear, such as worry and self-depreciation, must be driven from our midst—to say nothing of the fact that it is the duty of civilization to produce master minds that can stand out and alone

with some measure of mental individuality about them, rather than to lay down the pattern of a sheep-fold, in which every single fool goes over the social fences like every other fool, whether it be in the tone of a tie, the shape of a shoe, or the hang of a hat! Give us men! Give us women! And not weather vanes—whose one consciousness and one law of gravitation is whatever way the fickle fans of fashion may flutter! Yes, childhood everywhere must have different standards of thought and action to emulate! We will get those standards the moment that our insane civilization arouses from its drunken stupidity and establishes an educational system whose center and whose circumference is the human mind.

Let us bear in mind the awful fact that our education, our civilization, is producing *diseased minds*. That is the great fact which confronts us. The chief instrument in that production is fear of one kind or another, combined with its chronic offshoots—and the principal field in that entire process is the plastic mind of the child. Humanity is teeming with its diseased minds everywhere. But the world pays no attention to such a condition of affairs, as a rule, because mental abnormality has come to be the universal disease of the planet. But far more alarming still is the fact that society is completely unconscious of the great truth that mental abnormality of some kind lies at the base of all of her ills. There are authorities, however, who have made careful inquiry into the present prevailing state of the human mind, and who are thus in a position to tell us something of the hidden sides of the typical human minds with which we daily mingle. Dr. Sidis is one of such authorities. In his study he presents a large number of cases in which the victims of various mental and physical ailments recite the concrete tragedies befalling themselves, resulting from fear which crept into their minds when they were children. I am presenting the three following cases out of a large number covered by Dr. Sidis' study.

Case 17: "From my earliest recollections I was an unusually brave child, and proud of my bravery. Older

brothers, on account of this, tried to frighten me in every manner possible. One appeared with a false face and frightened me so that I have since been afraid of everything else''⁸³

Think of the tragedy of such a case! Think of the awful ignorance of our civilization that fear becomes a plaything in the hands of the various associates of childhood! We label our poison bottles with skull and crossbones, because such poison produces immediate physical effects—but the great psychic poison of mind, soul and body—fear—that poison, civilization toys with!

Case 19: "I am a married woman of 52. All my life I have been imprisoned in the dungeon keep of fear. Fear paralyzes me in every effort. If I could overcome my enemy I would rejoice for evermore. In childhood everything cowered me. I was bred in fear. At five or six my mother died, and I feared and distrusted a God, who would so intimidate and bereave me. I heard tales of burglars being discovered in hiding under beds, and a terrified child retired nightly for years. I was in agony of fear. My fears I never told. . . . Through childhood I feared suicide. It was a world of escape that appealed to me, and yet appalled me. . . . In my twenties I did attempt suicide several times. . . . As a child I was always shy, fearful, timid, and self-conscious to a painful degree. Even as a grownup woman I am a sufferer from the same cause When I need my nerves in good control so frequently, they are in a state of utter collapse. . . . In my childhood hell-fire was preached. Foreordination and an arbitrary God were held up into my childish comprehension. I was bred in fear, and self-destruction resulted''⁸⁴

The tragedy of such a recital is, that it is but one case out of millions. It is merely the type of what our boasted "social" education and civilization are doing. The mental torture involved in such existence of life-long fear-poison-

⁸³ Boris Sidis: *The Causation and Treatment of Psychopathic Diseases*, page 315.

⁸⁴ *Ibid.*, pages 320-2.

ing is in itself beyond the limits of human endurance. The tragedy becomes doubled when we reflect on the drastic and unescapable *physical* effects of that same fear. It is indeed no wonder that mankind is saturated with constipation and indigestion and insomnia. Nor is it any wonder that humanity is a fit subject for every disease under heaven while the physical organization is so depreciated by the undermining of such great organic fundamentals as nutrition, elimination and rest.

Case 20: "About the age of fourteen I began to be obsessed with sexual fears. Advice was given me again and again that all sexual errors make boys sick and finally result in a lingering death. Such advices often threw me into a panic, on account of the fears I already had. . . . Occasionally I was seized with the fear that my brain might give away, and that I would die in agonies, a miserable dement. . . . I am obsessed by fears. Fears pursue me as long as I am awake, and they do not leave me alone in my sleep and dreams. Fears are the curse of my life. And yet I control them—none but you has any suspicion of them. I go about my work in a seemingly cheerful and happy way. The fears, however, are the bane of my life, and torture me by their continued presence. . . . My mental states grow on fear, take their origin on fear, and feed on fear. . . . Truly the Biblical curse applies to my life: 'The Lord will make thy plague wonderful . . . and of long continuance and sore sickness. . . . And every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee until thou art destroyed. Thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. And . . . thou shalt fear day and night. . . . In the morning thou shalt say, 'Would God it were even'! and at even thou shalt say, 'Would God it were morning'! for the fear of thine heart wherewith thou shalt fear. . . .' I lay my heart before you. I permit you to do with this document whatever you may think fit".⁸⁸

⁸⁸ *Ibid.*, pages 325-9.

The author of the case just quoted is an eminent physician. He reveals to the world the inferno of fears that have infested his life. And how truly the Biblical curse that he quotes applies to that great multitude of silent sufferers that throng the avenues of life everywhere, victims of the most deadly poison known to all creation! Indeed no curse could possibly outdo the agonies that the fear victims of this world undergo. When we think of the intensity and persistence and universality of the fear plague—and the magnitude of the countless hosts that plod their way, paying life tribute at the birth of every breath and the horizon of every hope—it is horrifying! And yet the world still has a certain section of its population so blind to the play of cause and effect in life here and everywhere that they would professionalize on the doctrine of an *artificial punishment at some later day!*

In closing the present chapter, we have now reviewed briefly the relation of fear to childhood, establishing the fact that it is during childhood that *biological integrity* receives its first great death blow. The question now is this: How long is the process to continue? The answer is simple: Until such time as education arouses from its slumbers, and recognizes the things that are fundamental to human perfection and human happiness. When that day of awakening dawns, the elimination of all fear from the world of childhood shall constitute point one in education—not only in our schools, but in our homes, and in the social process everywhere. When childhood becomes a stranger to fear, then shall we begin the building of a Universe of physical and mental giants. Then shall we build real men and real women endowed with the gifts that are commensurate with their real innate ability to command. Then shall happiness and perfection begin to dominate the earth.

In the next chapter I shall give in considerable detail the educational views of Plato, bringing out their direct bearing on the principle of *biological integrity*.

CHAPTER X.
THE PURPOSE OF EDUCATION
BIOLOGICAL INTEGRITY
THE VIEWS OF PLATO

In his essay on "Spiritual Laws" Emerson says that, "*There are not in the world at any one time more than a dozen persons who read and understand Plato—never enough to pay for a single edition of his works*".⁸⁶ A similar thought is expressed by Zielinski when he utters the following words: "One statesman reads Plato and gathers from Republic and Laws lessons of momentous importance for the conduct of the commonwealth. Another reads Plato, and vows that he has carried away nothing except Eryximachus' remedy for hiccups, so dramatically introduced in the symposium".⁸⁷

In a previous chapter I have already stated that in my opinion about all the educational world has ever done with Plato is to chatter his name. Education has carried nothing away from Plato for the tragic reason that education has carried nothing to him. Most of our leaders who have ever written books on education have always considered it necessary to go back to the beginning of the world—and do a bit of balancing, as it were, like a carrier pigeon in mid air, circling around to get its bearings before plunging into its journey. It is about thus that our educational writers have gone back to the beginning. Formerly I never knew just why they went back. It was always a puzzle to me. But now I know—they went back for the sake of the journey—for the sake of the prestige that the journey would add to their writings. Their chief reason has been to repeat the

⁸⁶ The *italics* are mine.

⁸⁷ Lane Cooper: *The Greek Genius and Its Influence*, page 257, in chapter by Zielinski.

name of Plato a time or two. Invariably their scholarly contributions from Plato have been about as follows—and note carefully the profundity of them: “As Plato has said”—“Plato points out”—“Music for the soul and gymnastics for the body”—“Plato’s unfoldment”—“Plato opines”—“The full and harmonious development of all the faculties”—“Plato failed to see”—“Had Plato lived in our own day”! These and a thousand and one other perfectly inane atoms of nothingness constitute the message that either the intimate friends or the intimate enemies of Plato would give us from that great master!

To me it is astounding that any such a state of affairs should exist—in the field of education—the very field, above all others, for which Plato wrote! What a tribute indeed the above words of Emerson are—when we consider that they are true—and when we realize the thousands of educators that are daily pawing over the name of Plato! We might excuse the rank and file of the world for neither reading nor understanding Plato—but educators—who can ever forgive them?

Now, let me say right here, before going further, that I have *read* Plato—and I *understand* him. To the timid reader (as well as that great host of colorless authors and critics, whose chief ingredient is a nauseating tact) I will say that this confession is no display of egotism at all. Nor does it mean that Nature has classified me with the fortunate dozen referred to by Emerson. It means neither one of those things. It is a mere statement of fact. I *understand* Plato because I have—*read* him. I have *studied* him. Whenever, therefore, I assume to quote from Plato I quote from Plato—instead of quoting from somebody else—who has quoted from somebody else—who has quoted from somebody else—who has quoted from somebody else—and so on *ad infinitum*—until we finally get down to the last fellow, who never saw a copy of Plato in his life! I say that I have actually read the man himself—and I repeat that not in any boasting spirit at all—but simply to serve notice on the world that I mean business—that I regard education as

entirely too sacred a piece of human work to engage in any way whatsoever in pretense, or to play in any way the part of an educational knave. The only reason why others have not understood Plato is, that they have not read him. No reason could be simpler or more complete than that. Educators have not *read* Plato. The chief reason why they have not is, that they have never been able to take the "social" *blinders* off their eyes long enough to take one good square look at the rights and prerequisites of that almost extinct animal now which used to be referred to during certain geological epochs as the *individual*. That is the reason why Plato has gone begging down through the ages of educational speculation—because educators have been either "socially" obsessed—or else too lazy to *read*—or both. Let each educator classify himself as we proceed.

Why—even Davidson fails totally in the presence of Plato—the reasons for which are somewhat more complicated. It has always been a marvel to me, for example, since I read Plato, how Davidson ever came to write his "Aristotle and Ancient Educational Ideals." That is, why did he select *Aristotle*? Did he first read Plato and Aristotle—and then conclude what his title should be? That is, did Davidson decide that Aristotle was superior to Plato? If he really did, then no man was ever more mistaken than Davidson—for as far as the field of education is concerned, Aristotle is a pigmy alongside of Plato. And yet in Davidson's book he makes thirty quotations from Aristotle—and only two from Plato!

But this is not all. There is abundant evidence to show at every turn that Davidson went very far astray in even his casual study of Plato. For example, he has this to say in speaking of the Republic: "It is emphatically the product of a youthful intellect, carried away by an artistic ideal".⁸⁸ In my opinion, nothing could be more amazing than such an expression—for positively Davidson nowhere ever began to penetrate the tremendous educational philosophy of Plato. I shall prove this before I get through.

⁸⁸ Davidson: Aristotle and Ancient Educational Ideals, page 149.

But still further, I am firmly convinced that from the very start of Davidson's study he had strong pre-perceptions in the matter. I believe that he was prejudiced in favor of Aristotle from the beginning, for here is what he has to say of him: "It is pretty definitely settled among men competent to form a judgment, that Aristotle was the best educated man that ever walked on the surface of the earth".⁸⁹

That fact evidently impressed Davidson very much. It does not impress me in the least. I do not care whether Aristotle was the best educated man or the least educated that ever walked on the earth. That does not concern me at all. I am studying *education*—therefore, the only thing that I care about is the soundness of his educational philosophy. Outside of that philosophy it is utterly impossible for Aristotle to prejudice me in his behalf, regardless of how many thousands of excess and irrelevant facts he might have carried around in his mind. Simply to be acquainted with more facts than any other person in the world does not constitute a formidable recommendation in my eyes—especially without first inquiring how many of those "facts" are true, as Josh Billings would say. The real criterion of any man's education is not extensiveness of intellectuality at all—but wisdom, judgment and depth and accuracy and intensity of perception in things that are fundamental to life. Judged on this basis, I can only say that in the field of educational philosophy, Aristotle is in every way distinctly inferior to his illustrious master. I feel sure that if Davidson had really *read* Plato, instead of letting the intellectuality of Aristotle get in his light, he would have given to the world a far different story than he did.

Aristotle's contribution to the science of education consists of about seventeen pages.⁹⁰ Furthermore, practically every word that he says on education is taken from Plato—with exception of the fact that Plato's great central

⁸⁹ Ibid., page 154.

⁹⁰ Aristotle: *Politics*, trans. B. Jowett, 1905, book viii.

thought escapes him entirely. Aristotle contributes not one single new thought that is basic in nature. Further than this, he gives Plato credit for nothing—but he takes him greatly to task over many petty things.⁹¹ For example, in one place,⁹² he criticizes Plato for his doctrine of checking the loud crying and screaming of children⁹³—and yet he forgets that Plato said everything else on that page with which he himself agrees.

In order to illustrate about the nature of Aristotle's treatment and comprehension of Plato's *Republic* and *Laws*, I quote the following: "In the *Republic* Socrates⁹⁴ has definitely settled in all a few questions only; such as the community of women and children, the community of property, and the constitution of the state. . . . The remainder of the work is filled up with digressions foreign to the main subject, and with discussions about the education of the guardians. In the *Laws*, there is hardly anything but laws".⁹⁵

This is about the tenor of Aristotle's disposition of Plato's *Republic* and *Laws*, which embody the profoundest treatment of education ever made by man. Aristotle's own contributions to education are negligible. All told he devotes about three pages to the education of infants,⁹⁶ whereupon he says: "We have made these remarks in a cursory manner—they are enough for the present occasion; but hereafter we will return to the subject".⁹⁷ But he never does! He leaves education right there. Most assuredly he must have made his "remarks" on education in a very "cursory manner." No better proof of this fact could be demanded than the following expression: "Now, it is clear that in education, habit must go before reason, and the body before the mind".⁹⁸

⁹¹ *Ibid.*, page 297, beginning with paragraph 4.

⁹² *Ibid.*, page 297, beginning with paragraph 6.

⁹³ Plato: *Laws*, vii., 792.

⁹⁴ Merely the name of one of the characters in the *Republic*.

⁹⁵ Aristotle: *Op. Cit.*, page 67.

⁹⁶ Aristotle: *Op. Cit.*, pages 296-9.

⁹⁷ *Ibid.*, page 298.

⁹⁸ *Ibid.*, page 304.

My objection to this last statement partly is, that there is no analogy between the two propositions which Aristotle has thus laid down. In the first proposition he is right up to a certain point, since reason is a delayed product of the intellect. But in the second proposition he is wrong, since feeling is present in the mind from the very start—and feeling must always come first in the makeup and foundations of the human body. Aristotle might just as well have said that in a trolley system the network of wires is more fundamental than the mind of the engineer that made the dynamo in the power house. To be sure, every last atom of physical equipment is indispensable—and yet let us not become confused when it comes to the question as to which is the more important, the mind of man or some scrap of iron. Let us not be led astray by Aristotle when he says that the body comes before the mind. Let us rather embrace the truth by listening to Plato, who, completely reversing Aristotle, says that the mind comes before the body: "My belief is not that a good body will by its own excellence make a good soul; but on the contrary, that a good soul will by *its* excellence render the body as perfect as it can be".⁹⁹ Plato is right. Aristotle is wrong.

But let us leave the critics of Plato, and go directly to the man himself. Let us go to the very workshop of the master, and interpret him through the medium of his Republic and his Laws. Therein shall we find recorded his views on education—that is, if we dig down deep and hunt for them.

Now, when I first went to study with Plato, it was with the greatest anxiety, interest and curiosity. I had already formulated after years of serious thought the principle which I herein set forth as *biological integrity*. I felt positive in my own mind that that principle must be our ultimate purpose of education. I could not possibly see why all other purposes of education must not be spurious alongside of that one which aims at building *psychic sta-*

⁹⁹ Plato: Republic, page 99. This same quotation was given in chapter 8 under reference 70.

bility into the very soul of the individual. But having cast my eye over the entire field of education, as I thought, I detected nowhere even the shadow of an educational purpose that bordered on *biological integrity*—save with the possible exception of Rousseau, who, it seems to me, as I shall point out later, did have in mind an educational purpose that involved somewhat the integrity of the individual, though in his *Emile* he nowhere makes any detailed or specific reference to such a purpose. As a matter of fact Rousseau's treatment of education is not primarily from the standpoint of a *consciousness of purpose* at all.

And, so I say, I went to Plato, almost with fear and trembling, wondering whether I stood alone in my silent advocacy of *biological integrity*, or whether after all there might be some authority somewhere in the annals of the past who would stand with me, or who would have something to say in such a definite manner that it would reinforce my position. It is with that attitude of mind that I went to Plato, after having threaded my way along the line of the centuries, studying one by one this author and that author, beginning at the present day and finally getting back to Aristotle, Plato and Socrates in the order named.

And what did I find in Plato? I found this: The one thing for which I had been looking in education for twenty years—and for which I had looked in vain till I came to Plato. I found in Plato the most detailed and the most fundamental purpose of education that I have found in all literature. And what is that purpose? To answer that question will be to occupy the remaining pages of the present chapter. Suffice it to say here, however, that while Plato nowhere employs the term *biological integrity*, or anything like it, his treatment of education sets forth in the most unmistakable manner that twenty-three centuries ago he gave to the world essentially the same principle of education for which I am pleading today. This fact will stand out more and more as we proceed with our analysis.

Now, the fundamental thing for which Plato stands in his education is *harmony within the human mind*. He

wants the various faculties of the mind *harmoniously unfolded*. That is Plato's basic thought throughout. His educational consciousness is therefore rivetted squarely on the individual. Nothing can shift Plato's attention for a minute from the fact that the *individual* must be our ultimate criterion in education. But Plato's *unfoldment* and *harmony* are not for themselves alone. They are for the purpose of giving to the individual *self-mastery* and *consequent happiness*. Plato's great thought is, that while there is a fight going on within the human mind itself—when the human mind is out of balance with respect to itself—when one faculty is developed, say, ten times as much as it should be, while another faculty has perhaps, only one-fourth of what its development ought to be—when the human mind is so out of plumb that there is constant internal psychic *warring* instead of *harmony*—that such conditions do not represent education. His plea therefore is for *harmonious unfoldment*. Plato saw clearly that if an individual is going to be right, that state of being must be funded precisely within the mind itself. At all hazards the mind of man must be right—else all else in the world will be wrong.

But what was it that Plato had in his consciousness when he made his plea for harmony within the mind? What was it that he wanted to guard against? What was his concrete conception of harmonious unfoldment? According to Plato, of what does mental harmony consist? Was *harmony* a mere word, vague and void, with Plato—or, did Plato have some definite conceptions as to what must obtain in the way of harmony within the human mind, providing our individual is to be considered educated?

My answer is this—listen: The overwhelming burden of Plato's analysis of education had to do with keeping the human mind *free from every vestige of fear! Strike fear from the human soul!* That one thought is the cornerstone of Plato! *What?* Yes, I repeat it! That very message has lain covered up for twenty-three centuries—for the reason given by Emerson at the beginning of this chapter.

In Plato's educational philosophy, it is the undue presence of fear, above everything else, that makes psychic harmony impossible. With fear present, there can be no harmonious unfoldment of the faculties, for the reason that fear in itself represents an abnormal development to begin with, to say nothing of its usurping the rights of every other faculty by robbing them of their spirit and their substance. Plucking out every atom of fear from the human soul, Plato enshrines courage as the essential and indispensable prerequisite for harmony in the human mind. Both the Republic and the Laws are teeming with the thesis of courage in the human soul. Cowardice and fear are correspondingly condemned without qualification of any kind whatsoever. I am in a position to say this, because I have gone through Plato's works with the greatest of care. In that study I have collected here and there a large number of his utterances setting forth courage as one of the foundation rocks of harmony in the mind of man. These quotations I am going to present to the world, in order that people may judge for themselves just where Plato stood. Such quotations, however, shall necessarily be brief, for to give all of Plato's elaborations on courage, cowardice and fear would be to copy practically every page in his two books.

What I do quote, however, shall always be verbatim—and always accompanied by definite page references. I shall not make the great mistake that Davidson made in this respect when he wrote his "Aristotle and Ancient Educational Ideals", in which he never makes a page reference of any kind, and in excusing himself for which he has the following to say: "It would have been easy for me to give my book a learned appearance, by checkering its pages with references to ancient authors . . . but this seemed to me both unnecessary and unprofitable in a work intended for the general public"¹⁰⁰ My response to this is, that while in the past authors have done little more in the line of ancient references than merely to "checker" their pages therewith, very often perhaps for exactly the sake of giving

¹⁰⁰ Davidson: Aristotle and Ancient Educational Ideals, preface vi.

to their books "a learned appearance"—yet the mere fact of a writer's "checkering his pages" with such references cannot in itself condemn him. Furthermore, not to give page references has always seemed to me to be decidedly the lazy way of doing things. Above all, it is an incalculably greater mistake for any author, who instead of quoting an authority word for word—and enclosing those words every time with those magical quotation marks—goes to work and submits his own paraphrased interpretation of what some writer has said. Now, Davidson has made that very great mistake. He has simply gone ahead for the most part without quotations of any kind, making his own comments and drawing his own conclusions. Almost invariably Davidson has left his readers completely in the dark as far as verbatim and original source material is concerned. Personally, for one, I want to see for myself exactly what it is that some writer has said, and also to have it pointed out to me exactly on what page of what book such and such a quotation is to be found. I consider, for example, that it would be very unfair for me to expect the world to accept what I have already said in the present chapter in such an off-hand and commentary-like manner, unless I can go ahead and show by Plato's own words just what right I had to draw any such conclusions about his doctrine of harmonious unfoldment—and I don't care whether I am writing for the specialist in education, or whether I am writing, in the words of Davidson, "for the general public." Consequently I say purely in self-defense that I am not "checkering" the pages of this chapter, or any other chapter, "with references to ancient authors" merely for the sake of giving my book a "learned appearance", but for the express purpose of discharging what I consider to be my most evident duty to the world—for the purpose of enabling any person who cares to do so, to locate for himself the exact statements that I am quoting from Plato. Any other way of handling such material I would consider unpardonably loose and unscientific in the extreme. Furthermore, in order that the words of Plato may stand out with the prominence that their great

merit deserves, each one of his quotations shall be embodied as a distinct and separate paragraph. In no case will my own personal comment be included in the same paragraph in which a quotation occurs. By adhering to this plan, what Plato actually said can be much more easily followed.

Speaking of the *harmonies*, Plato admits frankly that he does not know fully what they are, as we shall see from the following:

"I do not know the harmonies myself. Only see that you leave me that particular harmony which will suitably represent the tones and accents of a brave man engaged in a feat of arms, or any violent operation, who if he fails of success, or encounters wounds and death, or falls into any other calamity, in all such contingencies with unflinching endurance parries the blows of fortune. Leave me also another harmony, expressive of the feelings of one. . . . not behaving arrogantly, but acting in all these circumstances with soberness and moderation, and in the same spirit acquiescing in every result. Leave me these two harmonies, the one violent, the other tranquil, such as shall best imitate the tones and accents of men in adversity and prosperity, in a temperate and a courageous mood".¹⁰¹

When Plato thus admits that he does not know all of the harmonies, he is simply saying that he does not understand fully all of the balance of the human mind. He admits that his understanding of the mind is not complete. But regardless of what may constitute complete harmony within the mind, Plato would thus unmistakably lay down that state of harmony which calls for courage and temperance. He is sure of that foundation. He wants self-mastery. He wants to be sure that under all circumstances every individual's inner state of harmony be such that he will be able to conduct himself with *the tones and accents of a brave man*. Plato wants to be sure that there is never a trembling heart within our individual. This great fact is still more clearly brought out in the following question:

¹⁰¹ Plato: Republic, Davies & Vaughan trans., 1914, Macmillan & Co., 93-4.

"So of the mind, is it not the bravest and the wisest that will be the *least disturbed by any influence from without?*"¹⁰²

Plato thus speaks for the brave, courageous personality. He would have him not subject to every storm or cloud or threat from without. He knew further that the only guarantee against any such disturbance from without is a mind solidly secured within. Above all he specifically knew that it is fear in the mind that spells the heart of the coward—who is the most *disturbed by influence from without* of any entity on the face of the earth.

"To proceed then: if we intend our citizens to be brave, must we not add to this such lessons as are likely to preserve them most effectually from being afraid of death? Or, do you think that a man can ever become brave who is haunted by fear of death?"¹⁰³

It is plain that Plato would leave no field of human experience untouched, which might in any way develop the faculty of fear in mankind. He would go to the very grave and rob it of all its terrors, in developing his man of courage. Indeed he would go into whatever world there may be beyond the grave and set the mind of man right in that unknown field also, for he continues:

"Well, do you imagine that a believer in Hades and its terrors will be free from all fear of death, and in the day of battle will prefer it to defeat and slavery? . . . Then apparently we must assume control over those who undertake to set forth these fables . . . Then we shall expunge the following passage, and with it all that are like it:

'I would e'en be villain, and drudge on the lands of
a master

Under a portionless wight, whose garner was scantily
furnished,

Sooner than reign supreme in the realms of the dead
that have perished'.¹⁰⁴

¹⁰² Ibid., page 70. The *italics* are mine.

¹⁰³ Ibid., page 75.

¹⁰⁴ Homer: *Odyssey*, xi., 489.

. . . . so much the less ought they to be recited in the hearing of boys and men, whom we require to be freemen, fearing slavery more than death".¹⁰⁵

So high a rating does Plato thus place upon courage as a fundamental element in the building of inner mental harmony, that he would destroy every element entering into the world's accepted "culture", which might in any way contaminate with fear any mind in the making. Plato would expunge from our time and from our literature every single thought and every single sentence which might in any way tend to turn the mind from the channels of courage to the channels of cowardice.

"Then we must likewise cast away all those terrible and alarming names the mention of which makes men shudder to the last degree of fear. What we maintain is, that a good man will not look upon death as a dreadful thing for another good man to undergo, whose friend he also is".¹⁰⁶

With unending persistency, Plato keeps ever at this theme: Away with fear, the parent of cowardice.

"Or, if they do imitate, let them imitate from very childhood whatever is proper to their profession—brave, sober, religious, honorable men. Then we shall not permit those in whom we profess to take an interest to imitate slaves of either sex *nor yet bad men*, it would seem, *such as cowards*".¹⁰⁷

Plato would not have the slave imitated because the slave is a coward—because, as was inferred in the last sentence of reference 105 above, the slave fears death more than he does slavery. The coward slave is therefore a bad man. He is the essence of fear. With the one central thought of courage, Plato is rightly obsessed at all times. He would rigidly censor anything and everything that might contribute to the building of a coward. For this reason he would have no cowardly models of any kind about for children to imitate.

¹⁰⁵ Plato: Republic, pages 75-6.

¹⁰⁶ Ibid., page 77.

¹⁰⁷ Ibid., pages 88-9. The *italics* are mine.

“And the presence of grace and rhythm and harmony is allied to and expressive of the character which is brave and soberminded. . . . This being the case ought we not confine ourselves to superintending our poets, and compelling them to impress on their productions the likeness of a good moral character, on pain of not composing among us? And ought we not to superintend our artists? . . . Shall we in like manner ever become truly musical . . . until we know the essential forms of temperance, courage, liberality and munificence, and all that are akin to these?”¹⁰⁸

With a keen eye, Plato clearly saw that there can be no real grace, rhythm or harmony where the soul is enmeshed with cowardice and fear. Every essential basis for poise and appreciation would be lacking. Plato would have our poets and our artists project such messages as would help to guarantee individuals that are “brave and soberminded”—and with remarkable insight he says that true music must rest on our knowing “the essential forms of temperance, courage, liberality and munificence.” That is to say, great music must come from a great soul. No such a keen commentary on music has ever been made by any other writer in the world.

“So must we bring our men while still young into the presence of objects of terror. . . . And whoever from time to time, after being put to the proof, as a child, as a youth, and as a man, comes forth uninjured from the trial, must be appointed a ruler and a guardian of the city, and must receive honors in life and in death, and be admitted to the highest privileges, in the way of funeral rites, and other tributes to his memory. And all who are the reverse of this character must be rejected.”¹⁰⁹

From the above quotation alone one might think at first examination that Plato was advocating the *terrorizing* of children. But that is not the case at all, as the reader can fully verify for himself by turning over to reference 137 in the present chapter. Plato would accustom children to

¹⁰⁸ Ibid., pages 96-7.

¹⁰⁹ Ibid., page 112.

objects of terror by the most imperceptible degrees, and in the same judicious manner as Rousseau, as quoted in reference 76, preceding chapter. Plato's thought in the above quotation simply is, that ultimately we must pick only the very bravest for our rulers and guardians. His education would be designed to make courageous characters of all, but since by virtue of Nature alone there is bound to be some variation, Plato wants to be sure that none but the most courageous shall be selected as models of imitation and emulation for the rest of the population of the country. Plato is therefore eminently sound when we understand what he means. He is simply grading people in the trait of courage. He is emphatically not advocating the terrorizing of children.

"And again there can assuredly be no great difficulty in discerning the quality of courage. . . . I say that courage is a kind of *safe keeping*—that kind of safe keeping which through education teaches what things are to be feared. . . . Pain and fear and desire are more potent than any other solvent in the world. This *power*, therefore, to *hold fast* continually to the right and lawful opinion concerning things to be feared and things not to be feared, I define to be *courage*".¹¹⁰

"This power . . . to hold fast continually"—think of the wisdom of the man! No such an analysis of courage as that has ever been made since. The coward cannot *hold fast continually* or even for a second to what is right. Indeed the coward must even apologize for being right—for he trembles at the very presence of his own shadow. Right or wrong, he is the same haunted and hunted slave within the very precincts of his own mind—and the world knows it—and takes corresponding chase. Truly, "courage is a kind of safe keeping." That sentence alone is enough to immortalize Plato. At the same time, in this same quotation Plato makes it plain that it is the duty and function of education to teach to the individual "what things are to be feared" and "what things are not to be feared." It

¹¹⁰ Ibid., page 130. The *italics* are mine.

would seem, therefore, that there really are some things which the individual should fear. Yes, that is right—there is one fear which Plato would never abstract from any mind. What this is will be fully explained in due time in the present chapter under the comments following references 113, 114, 115 and 116. Continuing with his analysis, Plato now introduces another thought:

“The three principles in the soul are the rational, the irrational and spirit (or that by which we feel indignant)”¹¹¹

By the *rational* Plato means about the same as we when we speak of *reason*. By the *irrational* he means the impulses and physical appetites. By the *spirit* he means the *power of will*, with especial reference to courage. It is complete harmony among these three principles that Plato would establish.

“We must bear in mind then that each of us also, if his inward faculties do severally their proper work, will in virtue of that, be a just man, and a doer of his proper work.”¹¹²

In this statement we have before us the fact that Plato does not contend that courage alone makes the completed individual. While he does insist that courage is the basic element, he nevertheless admits that other principles are required. In his further analysis of the above three principles, he inquires with the following very penetrating judgment:

“And would not these two principles (the rational and the spirit, or courage) be the best qualified to guard the entire soul and body against enemies from without; the one taking counsel, and the other fighting its battles, in obedience to the governing power, to whose designs it gives effect by its bravery? In like manner, I think we call an individual brave, in virtue of the spirited element of his nature, when this part of him holds fast, through pain and

¹¹¹ Ibid., page 144.

¹¹² Ibid., page 146.

disease, the instructions of the reason as to what is to be feared, and what is not to be feared''¹¹³

Here it must be explained what Plato means by the expression, "what is to be feared, and what is not to be feared." For this explanation, let us turn to the words of Plato from another source:

"Let us not forget that there are two qualities that should be cultivated in the soul—first, the greatest fearlessness; and secondly the greatest fear. Both are parts of reverence''¹¹⁴

The above quotation may seem contradictory within itself, but it is not. Direct light is thrown upon this when Plato says later on:

"There are two fears, the fear of expected evil, and the *fear of being thought evil.*"¹¹⁵

It is the first of the above two fears that Plato would crush utterly from the mind of man. It is the second fear that he would leave and implant in every mind. This fact is clearly shown when Plato says further:

"We ought to train ourselves so as to be afraid to say or suffer or do anything that is base''¹¹⁶

That is the one and only fear that Plato would have stationed in the human mind—abhorrence of doing wrong. It is a conception which constitutes an ethical conduct on the highest possible plane. But it means even more than this, for Plato wants nothing to take place in the process of mental action that may in any way interfere with the courage of the individual. Plato is keen enough to see that if a person fears not to do wrong—that is, if a person's mental constitution is not such that he becomes self-crucified if he "says or suffers or does anything base," then such a person cannot possibly represent a sound condition of inner mental harmony. A part of Plato's harmony is, that every person shall fear to do wrong—not at all through *cowardice*

¹¹³ Ibid., page 147.

¹¹⁴ Plato: Laws, translation by B. Jowett; introduction, page 29.

¹¹⁵ Plato: Laws, pages 177-8. The *italics* are mine.

¹¹⁶ Plato: Laws, page 180.

of public opinion, but because at the bar of conscience the wrong-doing does not find justification in the eyes of the individual himself. Every other atom of fear Plato would pluck out, root and branch from the human soul.

But let us digress here just a moment to say a word further about Plato's ethical conception of goodness as based on the individual's inner fear "to say or suffer or do anything that is base." In my opinion that is the soundest foundation of ethics in all the world—and that as such, it is infinitely more basic than the injunction "to do good." Rousseau held to this same view. While he has never made any mention of Plato in this connection, yet his expressions bordering along this particular line are so illuminating and so supplemental of what Plato himself said twenty-one centuries before, that I am quoting herewith the following paragraph from Rousseau:

"The only moral lesson suited to childhood, and the most important to every age is, *never to injure any one*. Even the principle of doing good, *if not subordinated to this*, is dangerous, false and contradictory. For, *who does not do good?* Everybody does, even a wicked man who makes one happy at the expense of making a hundred miserable; and thence arise all our calamities. *The most exalted virtues are negative*: they are the hardest to attain, too, because they are unostentatious, and arise above even that gratification dear to the human heart—sending another person away pleased with us. If there be a man who never injures one of his fellow creatures, what good must he achieve for them! What *fearlessness*, what vigor of mind he requires for it!"¹¹⁷

Thus we see that Rousseau designates as "fearlessness" the very thing that Plato called *fear of doing wrong*—exactly the condition that Plato's formula was calculated to establish, namely: *Greater courage on the part of the individual*. It is indeed most gratifying thus to note the unanimity of those two great minds on the question immediately under consideration.

¹¹⁷ J. J. Rousseau: *Emile*, pages 73-4. The *italics* are mine.

Let us now go back to Plato once more and continue with his discussion of harmony.

"The just man will not allow the distinct classes in his soul to interfere with each other, but will really set his house in order; and having gained the mastery over himself, will regulate his own character as *to be on good terms with himself*, and to set those three principles in tune together, as if they were verily three chords of a harmony, a higher and a lower and a middle, and *whatever may lie between these*; and . . . as a duly harmonized man, he will then at length proceed to do whatever he may have to do, whether it involve the acquisition of property or attention to the wants of his body, whether it be a state affair or a business transaction of his own. . . . Strife between the three principles, confusion and bewilderment of the aforesaid principles, will, in our opinion, constitute injustice and licentiousness and cowardice and folly, and in one word, all vice".¹¹⁸

The three principles above referred to are the ones previously discussed—the rational, the irrational and the spirit—or, reason, physical appetites and courage (the reader is referred to reference 111 and the comment following it). Plato's wisdom is matchless. He would "not allow the distinct classes in the soul to interfere with each other", but would have every person "really set his house in order". He would have no "strife" in the mind. But think of the *strife* there is in the mind *when fear is there!* What *interference!* How very much indeed is such a house *out of order!* A mind under such a state of discord and inharmony Plato refers to in the following well-chosen words:

"A motley, many-headed monster, the form of a lion and the form of a man . . . without making any attempt to habituate or reconcile them to one another, but leaving them together to bite and struggle and devour each other".¹¹⁹

¹¹⁸ Plato: Republic, pages 149-50. The *italics* are mine.

¹¹⁹ Ibid., pages 329-30.

It is profound utterances like the above, and like the utterances of Plato everywhere, that Davidson has designated as "pre-eminently the product of a youthful mind, carried away by artistic ideals".¹²⁰ Indeed, Davidson could not have made a greater mistake had he referred to such a masterpiece as Bryant's "Thanatopsis" in the same terms that he applied to Plato. But the best way to refute Davidson's erroneous estimate of Plato is to let Plato continue to speak for himself:

"Again, are not luxury and effeminacy censured because they relax and unnerve this same creature, by begetting cowardice in him?"¹²¹

Plato perceives very clearly that "luxury and effeminacy" only tend to make the disordered elements of a disordered mind "bite and struggle and devour each other" all the more—*by begetting cowardice in him*. He would therefore eliminate "luxury and effeminacy" as basic evils because they are destructive in the process of building courage. He also makes further inquiry concerning harmony:

"Now, in this variety of circumstances, is a man's state one of unanimity? Or, is he at feud and war with himself in his actions?"¹²²

How true and penetrating those words are! They get into the inside of the human mind and depict for us the psychic anarchy that obtains wherever fear has been the spiritual furnisher of our thought world, invariably setting up for one such demons as *doubt, indecision, worry, anxiety, self-consciousness* and *self-condemnation*. Under such circumstances the individual is always "at feud and war with himself in his actions" instead of having his thoughts and his actions co-ordinate in a state of peace and harmony.

"We ought ever to habituate the soul to turn with all speed to the task of healing and righting the fallen and dis-

¹²⁰ See reference 88 and comments connected therewith in present chapter.

¹²¹ Plato: Republic, page 331.

¹²² Ibid., page 347.

eased part, *thus putting a stop to lamentation* which is irrational, and idle and *the friend of cowardice*”.¹²³

“*Lamentation*”—does not that one word epitomize the inner state of the mind that has been fear-fed? Above all, let us understand that this lamentation is *inward* debate and soliloquy. It is not something that is spoken outwardly to the neighbors. It is an inner psychic agitation and unrest that are eating out the very vitals of the individual’s power. The situation is this: Mental power demands mental harmony—and mental harmony demands undivided unanimity in the field of mental action. What is spoken and what is felt must be absolutely parallel. There must be no insincerity, no pretending—and no desire for such things. Peace must be in the mind—and not “feud and war.” The first duty therefore is “to habituate the soul” to heal its diseased sections—that is, get rid of any condition “which is irrational and idle and the friend of cowardice.” That first great task, Plato would have us understand consists of sending fear into exile. Without rest of any kind, Plato pursues this thought everywhere, and in such a range of phraseology that one must admire the man for the tremendous perception that he invested in his problem. From every possible angle he peers deeply into the action of the mind that is not harmonized. In the two following questions, for example, he gives us another view of cowardice:

“So that a mean and cowardly character can have no part, as it seems, in true philosophy? Can the man whose mind is well regulated and free from covetousness, meanness, pretentiousness and cowardice, be hard to deal with or unjust?”¹²⁴

Nowhere does Plato associate cowardice with anything but the most undesirable and unfortunate traits operating in a discordant mind. His analysis too of the accompaniments of cowardice is always the soundest. He even points out the following traits as being foreign to the harmonious mind:

¹²³ Ibid., page 349. The *italics* are mine.

¹²⁴ Ibid., page 200.

"Well then I alluded to that class of idle and extravagant men, in which the bravest lead and the more cowardly follow. We compared them if you will recollect, to stinging and stingless drones, respectively".¹²⁵

It is in those most apt terms that Plato denounces the "idle and extravagant." To him, both sets are "drones." Shortly afterwards he quotes from the Oracle given to Cræsus:

"By the pebbly bed of the Hermus,
Flies he, and halts no more, *nor shuns the reproach
of a coward*".¹²⁶

To Plato, that represents the lowest depths of cowardice—*nor shuns the reproach of a coward! Flies he*—how truly that represents the trembling heart of the helpless coward in the very face of what he knows to be right! *And halts no more*—was there ever a fear victim in any field that ever ran by any other formula? Never! The coward always shows his heels—if no other way, then by his lack of positive self-assertion, and by his halting hesitancy.

And thus it is, from the beginning of Plato's Republic to the end of it, the one message that he is trying to lay down is *the sacred fundamental right of every individual to psychic soundness*—and furthermore he makes it clear that courage must be made the keystone of every human mind—and still clearer that fear is the one great beast that stands in the way. In other words, in my plea for *biological integrity* I claim that I have the complete sanction of Plato in every word of his Republic.

But when we turn from Plato's Republic to his Laws we find the same unanimous story—an eternal driving away at the great fact overlooked by all the ages, namely: *The getting of the human mind right within itself and with reference to itself as the basic principle of all education.* Let us sit at the feet of the greatest master mind that ever wrote in education as he speaks the following words to us:

¹²⁵ Ibid., page 297.

¹²⁶ Ibid., page 300. *Italics mine.*

"There is a victory and a defeat—the first and best of victories, the lowest and worst of defeats—which each man gains or sustains at the hands, *not of another, but of himself*; this shows that there is a war against ourselves going on within every individual of us. . . . Inasmuch as every individual is either his own superior or his own inferior, shall we say that there is the same principle in the house, the village, and the state?"¹²⁷

The greatest of all victories, therefore, is that state of psychic stability in which each individual is his own self-master—and "the lowest and worst of all defeats" is that mental state within in which psychic war debases or destroys us. Each individual's greatest friend or worst enemy is therefore the state of his own mind.

"And, in like manner, no one can be a true statesman, whether he aims at the happiness of the individual or the state, who looks only, or first of all, to external warfare; nor will he ever be a sound legislator who orders peace for the sake of war, and not war for the sake of peace. . . . Of all wars, the one which men call civil war is the worst".¹²⁸

Who can doubt that proposition for a minute? In fact, the only real war is the civil war. Indeed every statesman on earth might well listen to Plato when he says that external warfare is a relatively insignificant thing alongside of *internal* warfare. It is in the human mind where each individual's civil war is raging—due to that discord which is the result of a set of faculties which are anything but harmoniously unfolded and developed—and chief among which discord is *fear*, that thief which has stolen away the basic chords and the dominant tones of harmony from our innermost mental estates. Yes—let both the individual and the State understand that all real destruction and danger always proceeds from internal unsoundness.

But if there be any who think that in speaking of courage as the one great desideratum, and as the basis of mental harmony, Plato had any specific thought of the soldier or

¹²⁷ Plato: *Laws*, translation by B. Jowett, page 157. *Italics mine.*

¹²⁸ Plato: *Laws*, page 159 and page 160.

the warrior in mind, then such persons are very much mistaken. In order to prove this in the most unmistakable terms, I am going to quote first a sentence which was quoted by Plato from the words of Tyrtæus, an Athenian by birth, but a Spartan by adoption: "I sing not, I care not about any man, even if he were the richest of men, and possessed of every good, unless he be the bravest in war".¹²⁹ Plato then comments on this quotation as follows:

"And we have a poet also whom we summon as a witness, Theognis, citizen of Megara in Sicily, who says, 'Cyrnus, he who is faithful in a civil broil is worth his weight in gold and silver,' and such a one is far better as we affirm, than the other, in a more difficult kind of war, much in the same degree as justice and temperance and wisdom, when united with courage, are better than courage alone. . . . In the kind of war of which Tyrtæus speaks, many a mercenary soldier will take his stand and be ready to die at his post, and yet they are generally, and almost without exception, insolent, unjust, violent, and the most senseless of human beings . . . and yet in place and dignity, that virtue may be truly said to be only fourth rate".¹³⁰

Nothing could be plainer or more convincing than that. Plato in his treatment of education is not speaking about courage *for the warrior*—but courage for every human personality, regardless of his walk or profession in life. This fact is unshakable. The spirit of it impregnates every word that Plato ever wrote. Plato was not speaking about *soldiers*—he was speaking about *humanity*. He was championing primarily—not a *war* courage, but a *peace* courage. At this time the reader is also informed that in the following chapter under the comments following quotations from Emerson's essay on *Heroism*, will be found some detailed expressions that will help to illumine this phase of our subject still further. In the meantime, let us continue with Plato:

"We must begin as before, and discuss the habit of

¹²⁹ Ibid., page 160. This is a quotation from Tyrtæus.

¹³⁰ Ibid., page 161.

courage, and then we will go through the other forms of virtue".¹³¹

This is but one more evidence that Plato places courage first in his analysis of harmonized faculties. He knows that with courage absent, no mental harmony is at all possible. Then Plato inquires further:

"But how ought we to define courage—merely as a combat against fears and pains, or also against desires and pleasures, and against flatteries?"¹³²

Plato's reply is, that courage must also include the latter fields. The mind must be such that it has a strong psychic anchorage against inward feelings as well as against all external influences. The harmony, in other words, must be complete. Otherwise—

"One-half of their souls will be slave, the other free."¹³³

This sentence would remind one of a similar utterance by Lincoln during slavery—and indeed of the recent war statement concerning the impossibility of the world's longer enduring *half democracy and half autocracy*. What Plato said, however, was vastly more fundamental, since it was aimed directly at the soul of the individual. It is also an alarming fact that what Plato said in the specific utterance represents exactly where humanity stands today, and has ever stood—directed by warring souls, *at least one-half of which is slave*.

"And we agreed that they are good men who are able to rule themselves, and bad men who are not".¹³⁴

That is, the good man is able to rule himself in the presence of every internal or external influence. The bad man is not able to rule himself for he is in a state of inner war with himself—and he suffers defeat at his own hands. Plato is speaking for self-mastery in the sense of *self-poise* and *self-naturalness*. With Plato, the individual must be sincere—

¹³¹ Ibid., page 163.

¹³² Ibid., page 164.

¹³³ Ibid., page 166.

¹³⁴ Ibid., page 174.

"His virtue being such that he never fell into any great unseemliness".¹³⁵

That one sentence well represents Plato's remarkable insight when it comes to analyzing personality and mental harmony in terms of *poise*. No *great unseemliness*—in the sound soul, there will be none of that. The individual, when he is right, will be so sound that there will be in his makeup no trace of *pretense* or *insincerity*—no mind thinking of one thing while the tongue is trying to say another. Let us remember Plato's exact statement as given above: *His virtue being such that he never fell into any great unseemliness*.

"When a manly soul is in trouble, and when a cowardly soul is in like case, are they likely to behave the same? You can speak of the melodies or figures of the brave and the coward, praising the one and censuring the other".¹³⁶

And here let it be borne carefully in mind, that in speaking about "a manly soul being in trouble, and a cowardly soul in like case", Plato involves every issue of life. "Trouble" refers to nothing specific or exclusive. It includes every life task and problem, whether we be on the defensive or the aggressive. Above all, it does not mean some special calamity that may befall one. It refers to the field of all our labors—all our duties—every work to which we might set hand, in which the shadows of fear might overtake us. Whatever the task, Plato wants us to be courageous—not cowardly. He would get rid of the trembling mind that is haunted by fear. He would begin that process of fear elimination and harmony building in earliest childhood, for he makes the following very clear pronouncement:

"The affection both of the Corybantes and of their children is an emotion of fear; and fear springs out of an evil habit of the soul. . . . Every soul which from youth upward has been subject to fear, will be rendered more timorous; this is the way to form the habit of cowardice rather

¹³⁵ Ibid., page 179. The *italics* are mine.

¹³⁶ Ibid., page 184.

than courage. . . . And on the other hand, the habit of overcoming from youth upwards, the fears and terrors which beset us, may be said to be the exercise of courage".¹³⁷

The above statement also serves to throw light upon reference 109 in the present chapter, in which Plato speaks of bringing children "into the presence of objects of terror." By *subjecting children to fear*, Plato means terrorizing them with fear and making them *victims* of fear—the very kind of a procedure that Plato does not believe in. Plato's doctrine toward fear is this: *the habit of overcoming from youth upwards the fears and terrors which beset us*. His treatment of fear stands out as one of the plainest things in all literature. It would be even more so, were it not for the fact that in Plato's day slavery was accepted as a universal and unquestioned social condition.¹³⁸ To Plato every slave was a coward though he was by no means speaking primarily or even of slaves at all when he enunciated his educational doctrines. Plato, as I have said many times before, was speaking for an education for all humanity—and not for any one particular section thereof. Plato's educational program is fundamentally a weeding out of cowardice from the human soul. Nor would he allow any "natural selection" to rule in this field for a minute. *Every* mind, through sound education, would have to embrace its birthright: *Freedom from fear*. Every mind would have to be washed clear and kept clear of every trace of fear—for fear is a double slavery—slavery to self and slavery to the world. Plato would have every free-born man an unflinching epitome of courage in his own eyes, and in the eyes of others—and, to accomplish which, Plato knew very well that the entire fear question had to be properly handled from earliest infancy. Plato has this partly in mind when he makes the following very pointed statement:

"No trace of slavery ought to mix with the studies of the free-born man".¹³⁹

¹³⁷ Ibid., page 309.

¹³⁸ See reference 1, chapter 1, and comments immediately in touch therewith.

¹³⁹ Plato: Republic, page 264.

It is thus Plato's distinct message ringing down across the centuries that the fear victim is his own slave driver, and that anything savoring of slavery is bad, owing to the fact that it undermines the integrity of the individual by destroying for him his own *self-respect*. Furthermore, Plato warns the world that the entire question of the *harmonized faculties* of which he speaks is of the greatest importance, for he says:

"This question involves not the mere *turning of a shell*, but *the turning of a soul*".¹⁴⁰

The harmony of the human mind is fundamental—and not mere coin flipping. The harmonious unfoldment of the faculties, Plato tells us, is the very bedrock upon which we must place our educational structure. Unless we make the harmony of the mind the very foundation, then anything else that we may do, however careful, or however refined, is but the idlest folly and the hollowest vanity.

And now that we have completed, for the most part, our educational quotations from Republic and Laws, what is there in the contention of thoroughly uninformed critics that Plato was an idle dreamer—that by his unfoldment doctrine he would simply wander about in an isolated manner within the precincts of his own mind, wholly withdrawn from the outer world of human affairs? What is there in that charge? Never has there been in all history a more infamous falsehood and libel—or a more purely unadulterated piece of ignorance—than that most notorious charge. I would defy anyone to point to a single line in Plato arguing for, or even intimating one's withdrawal from the world. There is simply no such a spirit to be found in his scheme of education at all. How such a contention ever started is beyond me. It is very likely, however, that some person who never even read Plato, or who was utterly incompetent to read him, started the fable sometime in the past—and the fable has been going ever since. A prejudice was thus established. Preperceptions of the most erroneous type took possession of the world concerning Plato—and the momen-

¹⁴⁰ Ibid., page 243. The *italics* are mine.

tum of that fabulous falsehood has been increasing with every century, apparently. Today it has become popular, therefore, either to deery Plato entirely, or else to praise him blankly in the highest terms, or else to dismiss him in some other way with a mere wave of the hand. How amazing that our scholars are devoid of ability and attitude to make their researches independent of the fables and superstitions and traditions of the day!

The reader will here recall that I have already spoken in this respect of the work of Davidson (see reference 88 and the comments immediately preceding and following that reference, present chapter). No one has fallen down more lamentably than Davidson in his treatment of Plato. Among other things he has this to say: "It (Plato's theory) involves that Oriental ascetic view of life which makes men turn away from the sensible world, and seek their end and happiness in a colorless world of thought".¹⁴¹ And yet in the face of such an assertion, Davidson *fails to quote a single line from Plato in substantiation of his contention!* One must feel convinced, therefore, that Davidson was arguing, not from fact, but wholly from preperceptions.

The fact of the matter is this: All of Plato's education has to do with conduct. There is nothing abstract in any of his principles. He simply recognizes that the human mind must be right within itself—a thought which scares education—a thought so astoundingly foreign to the world of modern education, that Plato is at once pronounced a "dreamer" the moment that he gives voice to it! That charge is in itself the most damaging condemnation of Plato's critics that it is possible to conceive. It is a tragic testimony to the fact that education is going on today without paying any regard whatever as to what is going on within the human mind! Nor shall anyone even inquire concerning what kind of an inner mental world is being built up within the individual—or, if he does inquire—then—fair warning—such a person is an "*Oriental ascetic*"!

But let us listen to what Plato himself says on this very

¹⁴¹ Davidson: Aristotle and Ancient Educational Ideals, page 136.

question, by repeating a quotation which has already been given under reference 27 in chapter four:

"Then as soon as they are fifty years old and have won distinction in every branch, *whether of action or of science* and though they are to spend most of their time in philosophical pursuits, yet, each when his turn comes is to devote himself to the hard duties of public life, and hold office for their country's sake".¹⁴²

That is, *even after the age of fifty*, each individual is to hold himself ever ready *for the hard duties of public life*. I emphasize that this is *after* the age of fifty. But *before* the age of fifty, each individual was to have *won distinction in every branch, whether of action or of science*. Where does the "Oriental asceticism" come in? Where is there any room there for "a colorless world of thought"?

There is none! Nor is even a shadow of such an inference to be found from the first page of the Republic to the last page of the Laws! And yet, in spite of all that, Davidson would condemn Plato as an "Oriental ascetic" wandering about "in a colorless world of thought"! But a more astounding thing is this, namely: He would eulogize Aristotle for saying something which Plato had previously said in a better way. Note carefully the following words of praise which Davidson has for Aristotle: "When their active duties cease, they are able to devote themselves to Speculative Philosophy or Theocracies. . . . They spend their days in cultured leisure, and the contemplation of divine things. . . . In this way Aristotle settles the vexed question with regard to the compatibility and relative value of the practical and contemplative life".¹⁴³

But what is there in such a doctrine that Plato had not already laid down? Has not Plato made it plain that even after the age of fifty each individual shall hold himself ever ready for the *hard duties of public life*—while up to that time each person was to "have won dis-

¹⁴² Plato: Republic, page 268. The *italics* are mine.

¹⁴³ Davidson: Aristotle and Ancient Educational Ideals, page 201.

tion in every branch, whether of action or of science"? Consequently, if there is anyone who has settled "the vexed question with regard to the compatibility and relative value of the practical and contemplative life," why isn't it Plato, instead of Aristotle?

Now, my specific criticism is this: It almost seems that down through the ages, right to the very threshold of the present day, there has been constant injustice meted out to Plato—the grossest form of which is that which would praise Aristotle at Plato's expense. Indeed it is by no means clear to me that even Aristotle himself has always dealt with Plato on that high ethical plane that one would hope to expect. At any rate, the critics of Plato have missed their mark by a very wide margin—and for a very good reason: *Most of them have never read him at all.* Many, for example, have taken a childish gleeful delight in calling Plato a "*dialectician*"—as if that were some awful thing! But here is Plato's own view on that question:

"According as a man can survey a subject as a whole, he is or he is not a dialectician".¹⁴⁴

What an awful tragedy it thus is to be a *dialectician*! Is it any wonder that our modern critics shy away so stormingly from a thing which is so foreign and so strange to them? I think not.

It of course matters not that Plato has spoken plainly and fully at all times, recorded himself with detailed care—for an education which spells wisdom, temperance, courage and justice—not in terms of *dreaming* and *asceticism*—but in terms of conduct—that, I say, matters not to critics who are devoid of powers of perception. Nor does it matter in the least that Plato has spoken in the following clear-cut language:

"We are speaking of education in virtue from youth upwards, which makes a man eagerly pursue *the ideal perfection of citizenship*. . . . That other sort of education which aims at the acquisition of wealth or bodily

¹⁴⁴ Plato: Republic, page 265.

strength, or mere cleverness apart from intelligence and justice, is mean and illiberal, and is not worth to be called education at all".¹⁴⁵

It is thus that Plato argues for *the ideal perfection of citizenship* everywhere. Does such a commitment as that look like "Oriental asceticism"—or like the seeking of an isolated "happiness in a colorless world of thought?" I presume that if Plato had laid down an educational philosophy which in effect argued for the making of billionaires and professional athletes and clever commercial rascals, instead of coming out pointedly and specifically for *the ideal perfection of citizenship*, he would then be in line for the approval and approbation of modern educators! As it is, he stands condemned as an *idle dreamer*! The awful irony of fate! But the ironic awfulness of ignorance!

Now, I want to say once more that Plato is the soundest mind that has ever written in the field of education. His doctrine concerning the unfoldment of the faculties, or the development of self-harmony within the human mind, is the most fundamental commentary ever made by man on the purpose of education. His further analysis that the corner stone of that unfoldment and that harmony *must be the development of courage*, is again one of the profoundest pieces of wisdom that has ever proceeded from any human being. Plato spoke as a very god when he would first of all strike out the demon of fear from the mind of man in the process of education. He knew that with fear in the mind, there could be no psychic harmony. With fear present he saw that the right of every normal function and faculty of the mind was bodily usurped—and that accordingly any education in the real sense of the word was checkmated. Plato spoke for a *self-mastery* in the makeup of personality—and he saw with the power and vision of a microscope that all self-mastery must ever find its spirit and its substance in *psychic poise*—in *psychic self-respect*—in *psychic self-approval*. That was the keystone in his arch of education.

¹⁴⁵ Plato: *Laws*, page 174. The *italics* are mine.

Plato's aim in education was therefore pre-eminently *esoteric*—that is, he wanted things right *within*. His ultimate aim was the *internal soundness of the individual*. But his *means* of obtaining that education was overwhelmingly *exoteric*—that is, in association with the world. Plato never spoke from the cave of a hermit. His education was for sane *conduct*—and most emphatically *not* for *thought in itself*. Indeed, nothing would more surely upset the harmony of the human mind than a life of *introverted mentality*—a fact in itself which should prove to anyone the utter folly of the charge that Plato's education would turn the mind inward upon itself to ramble around in "a colorless world of thought". Plato was entirely too wise a man not to see that *expression is a principle of growth*—and accordingly that *conduct* is the one *means* of education that can never be dispensed with under any circumstances. Of course, Plato never came out with a definite enunciation of this specific thought—but just the same I can read clearly the spirit of the man.

But in spite of the fact and indispensability of *exoteric instruments*, Plato was not a man to be blinded by *means*. In his eye was ever the *end* of education—and he saw that clearly to be the *individual*, and *not* society. He perceived with an unwavering attention, that the first great desideratum in the educational process is to focus consciousness on what it is that is taking place in the mind of the child, the youth and the man. It was that great fact which led Plato to propound his principle of inner mental harmony. In so doing Plato simply established the fact that he had the perception to detect the difference between the *baseball* and the *bat*. He knew that the thing that we must keep our eye on in life is the ball—and *not* the bat, in spite of the fact that in a ball game the bat is *just as indispensable* as the ball is. But, just the same, no one would ever expect to get any place in a ball game *by keeping his eye on the bat*. Any ten year old boy in this country could tell our educators that just as well as Plato could. The distinction herein involved

is a very important one—for it is right here along this line that education has gotten lost. The question primarily at stake here is not essentially that of *indispensability* at all—*no*—but of *relative importance* when the right of *first claim on consciousness* is invoked. To be sure, there are thousands of things that are *indispensable* in education—but that thought does not come within planet-distance of our actual problem, which rather is just this, namely: How *relatively* important is this thing or that thing—what are its claims to *focal consciousness* in the human mind?

Well, I repeat, therefore, that in this particular question our great educational concern must be: *What are we going to keep our eye on?* That is to say, *what is the ball?*

Plato says that it is *the human mind*. I say that Plato is right. But Plato does not say that the human mind is the entire game and the entire equipment of the game. He admits that there are other things—such as bats and bases and players and spectators. The human mind is *the ball only*. Plato has never pretended that the baseball is for *individual juggling* in the realms of “Oriental asceticism” or in “a colorless world of thought”. Those who would charge that he has ever laid down any such a ridiculous claim are simply not acquainted with the facts.

Finally now in closing this chapter I am compelled to say that I have purposely stepped out of my regular way to defend at considerable length the name of Plato. But I have done so only as a deeply felt duty to the cause of truth, and out of pure justice to that great man. I therefore have no apology to offer to any person for my apparent digressions at times. In fact, a large part of my defense of Plato is nothing more or less than a detailed elaboration on his educational doctrine—and that has been my aim throughout: *To reveal Plato as he is*—and *not* as libel has labeled him. I heartily trust that in the future those who attempt to criticise Plato shall first *read* him—also that those who proceed to read him

may first place themselves in a neutral attitude by washing out of their minds the dominating obsession of the social fallacy as the purpose of education.

Then too some might inquire at the last minute how it comes that I have devoted all my attention to the *courage* for which Plato argues, without scarcely more than mentioning Plato's call for the presence of *justice* and *temperance* as further ingredients of the harmonized mind. My answer: First, because I regard *courage* as the *keystone* of mental harmony, as Plato does; second, because the principle of *biological integrity* rests so squarely on the driving out of fear from the soul of the individual, that to attempt to talk about *justice* and *temperance* at the same time in the work which I have herein undertaken would be only to add complexity to the task, and weaken our presentation of the main issue—that is, the pedagogy of the case alone demands that *courage* occupy our *undivided attention*, at least for the present; third, our time and space are limited. At some later day we may return to Plato's two remaining elements and deal with them apart from *courage*. For the time being, suffice it to say that we must be in entire agreement with Plato when he includes *justice* and *temperance* as the two minors in his triad of mental harmony. Then too let the reader never forget, that Plato's comprehension and treatment of *courage* is so vast and illuminating as to include, in the larger sense, both *justice* and *temperance*, since he would leave with every individual one fear: The fear "*to say or suffer or do anything base*" (see references 115 and 116). I too would leave that same fear with every individual in the great mental harmony process of courage building. The solidity of life's psychic fibre demands it.

In the next chapter I shall deal with the special significance of *courage* from the standpoint of *biological integrity*.

CHAPTER XI.

THE PURPOSE OF EDUCATION

BIOLOGICAL INTEGRITY

COURAGE AND COWARDICE

In the last chapter the educational doctrines of Plato were discussed. They were seen to relate to the development of harmony within the human mind, or the unfolding of the faculties in accordance with the demands of self-mastery and happiness. The presence of courage was set forth as the very keystone of mental harmony. The other principles imposed by Plato, namely, *temperance* and *justice*, were not elaborated on by me because of pedagogical reasons and owing to the fact that courage is the great lost note in education today—as it has ever been. In the present chapter I shall deal with *courage* in a more specific way, contrasting it with *cowardice*.

First of all, there exists a *desire* for courage from one end of creation to the other—from the lowest amoeba to the highest man. The desire for courage is innate, instinctive and universal. Any conscious organism which lacks courage, knows it—and feels that lack bitterly, deeply, indeed—because *self-preservation*, which is always a spiritual affair, demands courage as its chief psychic ingredient. The very spirit of *self-mastery* and *self-approval* in one's own eyes craves for courage as for nothing else that has ever entered into the mental domains of a created world. The longing call for courage is absolutely the most fundamental feeling and the most universally innate craving of any feeling or instinct known to creation. Nothing else is so persistently operative as a feeling as the call for courage. And just as certainly the consciousness that that mental quality is lacking causes the greatest feeling of

void and vacancy and helplessness and insufficiency and weakness and worthlessness, of any consciousness that could befall an individual. There is simply nothing at all comparable to the self-enforced admission that courage is lacking. Other feelings may engulf one for the time being in a certain way, such as sadness, sorrow, anger, hatred, shame, disappointment, and the like—but it remains for cowardice alone to transform consciousness into a desert of unspeakable and undefinable despair, combined with the haunting horror of admitted helplessness and self-accusation. So I say, therefore, since the call for courage is a great surging instinct, consequently the consciousness of cowardice is the most horrible and destructive of all mental states.

Then in the second place, closely related to the instinctive nature of courage, is the fact that down deep within the human heart every person thoroughly believes that by proper conduct his life is to become great. That feeling we might say is also instinctive. But it is likewise just as instinctive to feel that *courage* is the one magical power that leads to the gateway of attainment for which the individual longs. But that courage is always lacking where the individual's education has not been normal with respect to the faculty of courage—and that is the case with perhaps at least 999 people out of every 1000, almost regardless of the kind or number of diplomas that they may carry around—because current diplomas have to do *with the intellect only*. They have almost nothing whatever to do with courage, since world education has been literally an intellectual obsession. The feelings and the will have been thrown into the discard of oblivion. Cowardice is therefore the chief mental equipment of the typical individual everywhere. Consequently the instinctive dream of every individual for courage and greatness goes as a beggar trailing past the rich counters of life—and the victim of it all knows only too vividly that he is in fact a *victim*.

From Emerson's essay on Self-Reliance I have gleaned the following pertinent sentences: "In every work of genius

we recognize our own rejected thoughts. . . . Bravely let him speak the utmost syllable of his confession. . . . We but half express ourselves, and are ashamed of that divine idea which each of us represents. . . . God will not have his work made manifest by cowards. . . . The sinew and the heart of man seems to be drawn out, and we are become timorous whimperers. . . . It is easy to see that a greater self-reliance—a new respect for the divinity of man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; in their modes of living; in their association; in their property; in their speculative views. . . . Caratach in Fletcher's *Bonduca*, when admonished to inquire the mind of the God Audate, replies:

‘His hidden meaning lies in our endeavors,
Our valors are our best Gods’”.

And the secret of everything that Emerson thus says lies in the one single sentence that he speaks, namely: “God will not have his work made manifest by cowards.” And the tragedy of the whole matter is, that the coward knows that fact better than Emerson. To be sure “In every work of genius we recognize our own rejected thoughts”—for the reason that we lacked the *courage* to carry those thoughts through—for the reason that we are silently dominated by paralyzed feelings. As Kant has said, it is our own emotional possibilities, rather than the moral law before which each individual stands in awe. But the awe of cowardice, in which every coward stands, is without equal or parallel or comparison in all the Universe. Emerson understated his case—the sinew and heart of man is drawn out—there is no *seeming* whatever about it.

Seneca has said that, “The greatest man is he who chooses right with the most invincible determination”. Countless millions know what is right, and with that knowledge they have the vision of high attainment and noble service—but, alas, the invincible determination is not there, for their portion is *cowardice*! For the want of courage

their entire mental estates are as a desert before their very eyes—and thereon lie their hopes and dreams and inspirations withered to the last degree of depletion. It is no wonder that Sydney Smith saw fit to utter the following words: "A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves men who have only remained in obscurity because their timidity has prevented them from making a first effort". That timidity is of course cowardice—and cowardice is always the flower and the fruitage of fear. Fear is always cowardice in the making. The fears that education and civilization permit to implant themselves in the mind of the individual are therefore responsible for more than the cowardice of mankind—they are also the robbers of the highest destinies of every individual who ever entertained a dream of becoming great in terms of self-mastery and in terms of a worthy service rendered to the world. Indeed, cowardice is guilty of a thousand times more than preventing its legions of victims "from making a first effort"—it also is guilty of nullifying and abrogating every effort that a coward may make.

Lord Lytton spoke with a true vision when he gave voice to the following words—

"All things are thine estate; yet must
Thou first display the title deeds,
And sue the world. Be strong; and trust
High instincts more than all the creeds."

But if the essence and the background of strength are lacking, then it avails nothing merely to admonish the victim to "be strong". The coward has no basis on which to be strong—for courage, the highest of all "high instincts", is gone. The very will with which such a person would determine is paralyzed, and the innermost substance of his mind is but an amorphous mass of nothingness. The foundations of possible power haven't even the shade of a shadow to rest upon.

And yet in the presence of the awful mental wreckage induced and imposed by cowardice, present day education

stands as deaf and as dumb as a tombstone. Dewey, for example, has this to say: "I believe that if we can only secure right habits of action and thought, with reference to the good, the true, the beautiful, the emotions will for the most part take care of themselves".¹⁴⁶

This is how Dewey would dispose of the emotions in education! He would devote a few general lines to a mere mention of "the good, the true, the beautiful"—and then he bids farewell to the education of the emotions! Then "the emotions will for the most part take care of themselves"! And it may well be added that they most assuredly have—cowardice and fear have seen to that part of it! The emotions have become auto-educated, as Dewey would have them! At any rate, in his educational creed, he thus devotes but 34 words of the most general type to the entire field of the emotions—and not once does he so much as even mention the word *courage*! Plato devoted the greater part of his two great works to that element in the keenest and most specific analytical manner conceivable—but modern education would generalize in a few words about "the good, the true, the beautiful", and then set the individual adrift for himself, to float out on the great sea of cowardice! That is about the type of educational consciousness and educational penetration entering into the educational creeds of modern educators! That fact marks well in itself the difference between Plato and the typical pedagogue of the twentieth century.

Let us face the fact, that the emotions will *not* "take care of themselves". A thousand times would I rather resign the intellect to "take care of" itself, than for the emotions thus to be resigned. Plato's educational doctrine demands harmony between the development of the intellect, the emotions and the will. But in modern education, there is no harmony. The intellect has usurped everything. The emotions and the will have gone completely to weeds. They have been left "to take care of themselves"! I speak

¹⁴⁶ John Dewey in *Educational Creeds of the Nineteenth Century*; edited by Lang, page 17.

of the emotions and the will together, because the latter is largely a flowering out of the former. The emotions are therefore the very cornerstone of our mental structure—and courage of course is the keystone of the emotions. Therefore, as are the emotions, so will be the will.

But let us note carefully the diseases of the will. They are three in number: 1. Insanity. 2. An ill-developed mind. 3. Some single faculty itself abnormal. But the overwhelming number of cases of diseased will come under heading number two—*an ill-developed mind with all the individual functions remaining normal!* Think of that—all individual functions remaining normal, *but merely in-harmony between them!* A perfectly good mind—a perfectly good brain—but everything in a state of chaos and wreckage, due to inharmony in the process of mental development! Merely a case of *inharmony!* Simply a case of fear and cowardice throttling not only the emotions and the will, but the intellect as well! And yet Plato was only an old fool! Once upon a time he used to write along such lines—warning the world to look well and first of all to mental harmony within the mind of the individual—and behold, the world in turn called him a *dreamer*—an *idealist*—an *Oriental ascetic!* And foremost among them our educational leaders! “*Et tu, Brute!*”

Our immediate and overawing fact is this: Cowardice is a disease of the will. That simply means that it is a disease of the emotions. That is fundamentally where cowardice and fear must rest. As pointed out in chapter six it is the *tone* of an individual's *feelings* that counts. *Cowardice is always the dominant tone of any mind that has been fed on fears.* And that tone is so impelling and so persistent, and so totally foreign to the state and demands of a normally harmonized mind, that cowardice is a disease. It represents a pathological condition in the mental and nervous organization of the individual—not inherited at all, but simply acquired within the life term of the victim by and through the process of an education which simply does not know its business.

The first duty of education is therefore to prevent and checkmate the development of pathological conditions in the human mind. The ill-developed mind is the one great disease that has always afflicted mankind. It is the one supreme pathology, to which all else is subordinate. The therapeutics for it all is—not grammar and arithmetic—but rational education with respect to fear in every conscious and unconscious educational process from the cradle to the grave. Then courage will energize the entire mind and being. And with courage in the soul the last vestige of major mental pathology is washed away.

“Courage conquers all things; it even gives strength to the body. A spirit is superior to every weapon. To wish for death is the coward’s part”.¹⁴⁷ But as Shakespeare has said, “A coward dies many times before his death”. The coward’s wish for death is in vain, for his very existence is death to the uttermost. No death can possibly compare with that death which is unending, and whose vigilant witness is the eternal and accusing eye of self-consciousness. As Plautus has stated, “It does not matter a feather whether a man be supported by patron or client, if he himself wants courage.” No more does it matter that the birds sing if there be no ears to establish the reality of their songs.

Thackeray has wondered if it is “because men are cowards in their hearts, that they admire bravery so much.” By no means is that the answer. As I have pointed out from the very beginning the call for courage is *instinctive*. Biological integrity demands it and must have it wherever it obtains. Courage is the one great guarantee that degeneracy can be averted. Every personality feels the *courage call* through and through. *It is call one*. The presence of bravery in others merely awakens within us the perception of our innermost longings—the recognition of that soul element which should be duly and truly our own—and while we admire, we are the same time crushed at the mocks and

¹⁴⁷ From Ovid.

taunts of that vivid awareness of our own lack, of our own weakness.

Sir Walter Scott well said that, "Without courage, there cannot be truth, and without truth there can be no other virtue." If this be true in an outward public way, how infinitely truer it is when it comes to dealing with the inner realms of personality! Johnson himself has said that "Courage is a quality so necessary for maintaining virtue, that it is always respected, even when associated with vice". This is because of the fact that of all mental elements in the Universe courage is the soundest and has back of it the largest measure of creative sanction of any feeling known to consciousness. There is something about courage, the necessity for which no one would any more think of denying than the necessity for food and air. "The conscience of every man recognizes courage as the foundation of manliness, and manliness as the perfection of human character". Thus has spoken Thomas Hughes. We must not make the mistake, however, of associating courage as a characteristic belonging exclusively to *men*. Courage must be accepted as a universal trait, and as such it is just as much an estate of *womanhood* as it is of *manhood*.

Plutarch says that, "Courage consists in hazarding without fear, but being resolutely minded in a just cause". In that one sentence Plutarch voices the unmistakable bearing of fear upon courage. He would root fear out of the human soul in order that each individual might be "resolutely minded in a just cause". As Emerson puts it in his essay on "Heroism"—"Each of the Lives of Plutarch is a refutation of the despondency and cowardice of our religious and political theorists. A wild courage, a stoicism, not of the schools, but of the blood, shines in every anecdote, and has given that book its immense fame. Our culture, therefore, must not omit the arming of the man. Let him hear in season . . . that he should not go dancing in the weeds of peace, but warned, self-collected, and neither defying nor dreading the thunder; let him take both reputation and life in hand, and with a perfect urbanity, dare the gibbet and

the mob by the absolute truth of his speech, and the rectitude of his behavior. To this military attitude of the soul we give the name Heroism. The hero is a mind of such stuff that no disturbance can shake his will. Self-trust is the essence of heroism. When the spirit is not the master of the world, then is it its dupe. The temperance of the hero proceeds from the wish to do no dishonor to the worthiness that he has. In Beaumont and Fletcher's *Sea Voyage*, Julietta tells the stout captain and his company—Julietta: Why, slaves, 'tis in our power to hang ye. Master: Very likely, 'tis in our powers then to be hanged, and scorn ye''!

Emerson's words are gems of the profoundest wisdom: *When the spirit is not the master of the world, then is it its dupe!* Let us remember that one sentence as the essential inner essence of *self-preservation*—and as a further illumination of the principle of *biological integrity*, which I am laying down as purpose one in all education. Indeed, I am astounded that education has never picked up any educational cues from such a giant as Emerson—for Emerson wrote as wisely in many of his utterances as did Plato, as for example in the very keen association that he makes between courage and temperance in one of the above sentences, namely: *The temperance of the hero proceeds from the wish to do no dishonor to the worthiness that he has.* As a thought, that is something which is distinctly supplemental to Plato's conception of temperance.

However, if Emerson insists on speaking literally at all times, which I know that he does not, then I should be compelled to take issue with him when he refers above to "the arming of the man." No one can ever make me believe that the real courage of the world is to be found on the battlefields of war—where a great mob mind is prevailing—and where individual hazards are swallowed up in the fog of either numbers or excitement or both. No! The courage of the world is demanded on the battlefields of peace—where sanity reigns—where a million focused eyes are upon every individual contestant—and where the roar and

thunder of cannon and music are not. Plato saw this fact most clearly when he pointed out the overwhelming superiority of the courage of peace over the courage of war (see references 129 and 130, preceding chapter, together with the comments which immediately precede and follow). The great demands of life are the demands of peace. I question most seriously the attempt to inject courage into mankind by means of military training. Such a formula is entirely too crude—too superficial—and above all, too far removed from the foundations of courage: *Childhood*. By this I do not mean at all to despise or belittle the courage that goes with things military, but simply to point out that I object to the literal “arming of the man,” as the essential foundation of either individual or national courage. However, Emerson had no such literal meaning in his mind at all. I have merely taken advantage of this opportunity to make it clear to the world that in speaking of courage I am not primarily thinking about the making of either soldiers or pugilists—though every individual should have within him the spirit to make either. Therefore, when it comes to the *spiritual* “arming of the man” I am unanimously with Emerson. Aside of *such an arming* any mere *physical arming* is a very secondary matter.

Speaking of courage, Shakespeare says that, “He hath borne himself beyond the promise of his age, doing in the figure of a lamb the feats of a lion.” The *biological integrity* of every individual demands a balanced and unshakable mind in just that degree. That is, in truth, a *real arming*. “In the whole range of earthly experience”, says J. McHolmes, “no quality is more attractive and ennobling than moral courage.” But the fact to be remembered is, that moral courage is neither a dream nor an aimless wish. Its background is a normally educated and developed mind, devoid of every trace of *cowardice-pathology*. Moral courage and a wrecked mental and nervous organization cannot dwell together in the same being. The essence of moral courage is the simple essence of common courage—the simple essence of harmoniously unfolded souls at work.

In this particular connection, John Flavel most pertinently inquires: "Is it for the honor of religion that Christians should be as timorous as hares, to start at every sound?" Most assuredly, it is not! Plutarch gave a significant answer when he said that, "God is the brave man's hope, and the coward's excuse". The point is this: The embracing of any ideal in itself amounts to nothing—unless that ideal is analyzed, and its basic elements comprehended and appropriated. Granted an ill-developed mind through the constant feeding in from a thousand torrents of fear, then Christianity degenerates into a mere, nominal affair. It would be no more of a guarantee of individual courage than the clothes that one might wear. Religion must constitute a *rational* and *living* philosophy, or else it is next to nothing. This is equivalent to saying that religion must *dovetail* in every particular with the demands of *sound mind building*. It must *harmonize* in every way with the interaction of a sound mind in a sound body. Such a religion will be rooted in the basic requirements of a personality that is shot through and through with courage. With such a foundation, moral courage will not be lacking in the world—nor will it longer be necessary for Flavel to be exercised concerning the cowardice of Christians.

Voltaire has said that, "It is the misfortune of worthy people that they are cowards." No more pathetic truth was ever uttered—for it makes no difference how worthy a person may be, *if he is a coward*. Regardless of his *wisdom*, his *justice*, his *temperance*, if courage be lacking, then his personality and his power are wreckage. The worthy person of that type is simply lacking the mental harmony for which Plato pleaded. Civilization therefore has but itself to thank for its cowards. It has turned a deaf ear to a set of mental faculties, whose fundamental demand is, that they be harmoniously unfolded. It is indeed no wonder that so many worthy people never do anything in the way of aggression for community and national and world betterment. They are cowards. They are afraid of their own shadows. In the midst of anything that looks like even the

cloud of a contest they collapse—hastening to apologize to their adversaries for being in the right, or even for being on earth at all! It is no wonder that Dryden says:

“A coward is the kindest animal;
’Tis the most forgiving creature in a fight.”

Rightly understood, there is nothing sounder than the philosophy which says, “Turn the other cheek.” But as commonly understood and accepted in the abstract, no doctrine could be more vicious. The principle is sound when it is the strong who do the turning—and by *the strong* I mean those *who are not crushed in spirit*. But it is *the essence of folly when the turning is done by a coward*. There is absolutely nothing whatever in any philosophy, save hollowness, which would project sacrifice as a *desirable* trait for *weaklings*. All sacrifice belongs to the strong—and then indeed is sacrifice really noble. To account sacrifice noble for the weakling, *when cowardice alone impels*, is one of the most dangerous rules of action or of ethics that one could possibly conceive. In the same light, “Discretion is the better part of valor” belongs to the courageous alone. At heart, every coward in the world knows that it does not belong to him. There is a great deal of doctrine in the world, therefore, that rings sound in the heart of the courageous—but which is utterly fallacious in the hands of the cowardly.

With his usual insight, Alexander Pope says that, “A brave man thinks no one his superior who does him an injury; for he has it in his power to make himself superior to the other by forgiving it”. That is it exactly—the *brave* man. To be sure, the coward may also forgive—but when he does so he is performing but a helpless and hopeless imitation of real worth. His forgiveness carries with it but a burning consciousness of his own crushing. Instead of a resulting nobility of feeling and a sense of self-mastery, there is but the gnawing sensation of self-mortification. As Goethe puts it, “Courage and modesty are the most unequivocal of virtues, for they are a kind that hypocrisy

cannot imitate". The coward of course does not aim at hypocrisy—he simply hits that mark without being able to help it. Any insincerity is but the mantle of his fears, which he cannot help, and for which he is to be pitied—and for which the education of the world is to be condemned in the most merciless terms. The modesty of the coward is but the spirit of the indefinable weakness which engulfs him. His seeming modesty is ever with him but a gift of regret—for it is not in his power to do otherwise than to submit to everything.

All the world is perhaps familiar with the famous inscriptions on the gates of Busyrane. On the first gate is: "Be Bold". On the second gate: "Be bold, be bold, and evermore be bold"! On the third gate: "Be not too bold"! Inspired by these inscriptions and the great principle of courage for which they stand, Longfellow was led to pen the following lines:

"Write on your doors the saying wise and old
Be bold! be bold! and evermore—be bold;
Be not too bold! Yet better the excess
Than the defect; better the more than the less;
Better like Hector in the field to die
Than like a perfumed Paris turn and fly".

Longfellow would thus have every individual err on the side of pronounced boldness rather than on the side of trembling timidity. It is his way of ranking courage as a virtue, and cowardice as a vice. All the great minds and hearts of literature have viewed the matter in exactly the same light. Milton, for example, has exclaimed—

"What though the field be lost
All is not lost; the ungovernable will
And courage never to submit or yield,
And what is else, not to be overcome."

Shakespeare is teeming with the philosophy of courage throughout. The following references are but three out of the numberless tributes that he has paid to courage.

"But screw your courage to the sticking place,
And we'll not fail"

"The mind I sway by, and the heart I bear,
Shall never sag with doubt, nor quake with fear. . . ."

"Cowards die many times before their deaths:
The valiant never taste of death but once."

The same great insight that led Shakespeare to extol courage, also led him to condemn cowardice most scathingly. The following are but two examples:

"How many cowards, whose hearts are all as false
Stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars,
Who, inward searched, have livers white as milk. . . ."

"Thou slave, thou wretch, thou coward!
Thou little valiant, great in villainy!
Thou ever strong upon the stronger side!
Thou fortune's champion, that dost never fight!"

But Shakespeare was wrong in one particular—the coward is not to be condemned, but pitied. The coward is but a product—but a symptom. The thing to be condemned is the cause that is responsible for him. That cause is a false education. Civilization must learn to distinguish between symptoms and diseases. Our real disease is an education which is not even aiming at the right mark. The coward is a manufactured product. Sole responsibility must rest upon those who do the manufacturing. The way to drive cowardice from civilization is not by condemning it, but for civilization itself to wake up and try for awhile the simple experiment of using its eyes. When it does so, it will listen to the matchless genius of the great Plato and guarantee to every individual his rightful inheritance of courage, of which Farquhar has spoken as follows:

"Courage, the highest gift

Courage—an independent spark from heaven's bright
throne

Courage, the mighty attribute of powers above
The spring of all brave acts is seated here".

It is that gift which civilization must bestow upon every personality within its province. And well indeed may courage be called "an independent spark from heaven's bright throne", for courage in the human mind is a harmony in accordance with heaven's first and highest law. And when Shakespeare in his turn speaks of those "Who, inward searched, have livers white as milk," we may well know that those white livers are but the pathetic reflections of minds that never knew a moment of harmony in all their chaotic development, from their first breath to their last.

Joaquin Miller says that, "Men lie who lack the courage to tell the truth—the cowards"! But cowardice is the helpless habit of habits—the most deeply ingrained of them all—so cowards are but true to the momentum which was given them in their childhood. "It is the coward," says Junius, "who fawns upon those above him. It is the coward that is insolent whenever he dare so". But to fawn and to be a coward are but one and the same thing—so what would Junius expect? Likewise the coward's insolence is but the coward's sorrowful attempt at courage in small affairs. Like a bird that has been caged for life, the coward flutters wildly and irresponsibly when first given wing to the prospect of momentary freedom and mastery. It would be indeed most remarkable were the coward to manifest either courage, temperance or justice under such new and fleeting circumstances. Having been robbed of all apprenticeship in the self-mastery that goes with mental harmony, how could the coward be expected to conduct himself in any other way but with insolence and discredit—since psychic poise is no real part of his personality?

Bovee has said that, "For cowards the road of desertion should be left open. They will carry over to the enemy nothing but their fears." Bovee thus places cowardice where it belongs—on the fears that animate the mind. But every coward who deserts life's duties and demands, does more than to desert. He also carries with him an undying testimonial to the infamy of those who made him a coward. Let no one pride himself on the fact of getting rid of

cowards by way of desertion. Rather let the person who would be thus thankful burn with shame for the execrable teachings that made the coward what he is. It is exclusively for those to speak who may help to rid the world of its cowardice by means of a new education. Let all others maintain their silence!

We must remember that at every turn of the road, the coward is a *diseased victim*. This fact is set forth with faultless perception by J. Beaumont in the following words: "When the passengers gallop by as if fear made them speedy, the cur follows them with an open mouth; let them walk by in confident neglect, and the dog will not stir at all; it is a weakness that every creature takes advantage of". Aside from the fact that internally the coward is eternally on the cross, he also invites *external defeat and destruction*—and there is nothing in his power to help it. His very cowardice is a magnet which attracts everything that spells annihilation—for complete ruin is already within him. Johnson has said that, "Cowardice encroaches fast upon such as spend their lives in company of persons higher than themselves." But Johnson neglected to say or to see that such is the case only where the generous germs of cowardice are present to begin with—or where the spiritual attitude of the individual is started wrong. What Johnson has observed is but one of the ways in which cowardice is cultivated in childhood, or completed later on in life. Any person who has been given his full quota of courage in childhood, however, will never be encroached upon by cowardice later on in life in the "company of persons higher than themselves", for the simple reason that a person harmoniously trained in the field of courage, knows no superiors. Wherever *biological integrity* obtains in the mind of the individual, there is no such a classification in his thought world as *superiors* in the auto-suggested sense that he himself is an *inferior*. The courageously spiritualized person never admits in the sense of self-debasement or self-cringing that there exists any such thing as "company higher than himself". Courage is exactly that element

when diffused through a harmonious mind, which effectually guards against any individual's ever becoming a victim of cowardice in the presence of anyone—because cowardice is *not* a question of *external classification*—but a *state of inward reality*.

“True courage is like a kite; a contrary wind raises it higher”, says J. Petit-Senn. There need be no fear of courage failing in the presence of any environment—for courage is the voice within every individual which tells him in clear and unmistakable tones that he is the equal of any individual on earth. Cowardice can never be the lot of such a person, any more than darkness can be light.

Then too let this fact be borne in mind—courage is *courage*. It is not cowardly insolence. As Beaconsfield said, “Courage is fire, and bullying is smoke”. Where the element of bullying exists it is final evidence that either cowardice is present, or else that the perspective of courage is wrong—that is to say, Plato's other two elements of *temperance* and *justice* are lacking. In either event the cause is to be found in the lack of harmony in the development of the mind that is doing the bullying. Shakespeare has wisely said, “How great to have the strength of a giant, but how cowardly to use it as a giant”! That sentiment strikes the nail squarely upon the head. It is one of the things which Plato had in mind when he was pleading for *justice* and *temperance* alongside of *courage*. It is the thought which must be indelibly imbedded into the very soul of the courageous mind. An essential part of all courage education is to implant firmly and deeply the fact that to use one's strength as a giant is even worse than cowardice—and that bullying is perhaps the most curiously despicable trait that ever entered into the mind of either man or beast. In the process of courage training, every child must by degrees be led to shun becoming a bully as he would shun becoming the vilest kind of a reptile. As Froude says, “Courage is on all hands, considered as an essential of high character”. When this thought is imparted to personality, let there also be imparted the thought that bullying and

insolence bespeak nothing but the rankest type of infamy and degeneracy. In other words, we shall see more and more as we go into the doctrine of Plato and his three-fold state of mental harmony, that that man did in fact penetrate the field of education as no other writer ever has.

Then too let us assimilate the following thought from Shaftesbury: "True courage has so little to do with anger, that there lies always the strongest suspicion against it where this passion is the highest". The reason for this is, the fact that the very basis of courage stands for *self-mastery*. Courage is not primarily an instrument of offensive aggression. It is not a *chip-on-the-shoulder* attitude at all. It is first of all an institution of inner psychic *self-justification* or *self-approval*. It is a state of defense and poise and power. It spells calm and serenity and confidence. The most courageous person in the world should be at the same time the least offensive. The function of courage becomes prostituted the moment that any person sees in it a weapon for indiscriminate attack upon the world. Courage exists for but one purpose—and that purpose is *biological integrity*. But the demands of such integrity are those of multiple defense—involving self-confidence; an unshakable will to strike back *if need be* when attacked; and, above all, a personality of such forceful security that no wholesale liberties will be attempted by anyone. Coupled with this fact is the undeniable proposition that anger shatters self-control. Anger, therefore, should be one of the very last evidences or manifestations that one should expect to see as an accompaniment of courage. Plato's element of *temperance* alone would reduce every individual's display of anger to the lowest possible minimum.

Let us now sum up the contents of the present chapter. The substance of what has been said is this: Courage is the cornerstone of harmony in any mind. Without courage, there can be no mental harmony, regardless of how much *temperance* or *justice* there may be present—for courage is our foundation. *Biological integrity* rests squarely on

the bedrock of courage—mortised of course, as Plato would have it, with the cement of *temperance* and *justice*—the resulting complex of all being *wisdom*.¹⁴⁸ Courage spells strength. Cowardice spells weakness. Both courage and cowardice are made. Literature is teeming with the praise of courage, and the condemnation of cowardice. Courage has been the essential substance of every hero that has ever lived. No human trait known to mankind has ever been so admired and so extolled as courage. No feeling is more instinctive or universal than the innate desire for, and approbation of, courage. As an element of mental harmony, it is defensive, not aggressive. It bears no relation to anger, insolence or bullying. It means but the poise and the power which comes from inner harmony. It is the one sure guard against psychological panic and bodily discomfort. Its price is low—merely the inalienable right of every individual to a sane education—the education of Plato's Republic and Plato's Laws—that education which says over and over again: Harmony in the human mind—and the first note of all in that harmony—*courage*.

In the next chapter I shall deal with the subject of *introversion*, or that mental state which always sets in where the right of courage has been denied.

¹⁴⁸ With Plato *wisdom* is a fourth element. But it is a *derivative* element. It is what results from the harmonious adjustment of the mind in terms of his three other elements, *courage*, *justice* and *temperance*. See Republic and Laws, *passim*.

CHAPTER XII.

THE PURPOSE OF EDUCATION

BIOLOGICAL INTEGRITY

INTROVERSION

In the last chapter courage was dealt with specifically as the first condition of mental harmony. In the present chapter we shall consider *introversion*, or that state of mind which always takes possession of the individual in whom courage has been destroyed. In particular, the inverse relation between *cowardice* and *expression* will be shown. It is largely because of that inverse relation that *introversion* obtains in the mental world today.

As previously pointed out, it is impossible for one to analyze his ideals too fully or too minutely.¹⁴⁹ An unanalyzed ideal is always a blind ideal—and blindness always means danger—for blindness and ignorance are one. Therefore, nothing must be left unsaid or undone, which might in any way tend to hinder or hamper the fullest possible development of courage and harmony in the mind of the individual. The most specific directions must be laid down as to how to attain courage—and how to avoid cowardice. In the absence of such directions, we are not going to know when the laws of courage building are being violated. Under such circumstances, many things are going to take place that really constitute contributions to the construction of cowardice, rather than of courage. Every trail and every gate that we know anything about must be carefully, jealously guarded—for, we are dealing with the plastic mind of childhood and youth—and no enemy of any color must be permitted to pass. No slogan could possibly be better here

¹⁴⁹ See chapters 3 and 5, where the danger of mere generalizations is touched upon.

than that of the French at the Marne—"They shall not pass"!

The great *derivative* enemy of which I wish to speak in this chapter is—*introversion*. By introversion I mean *the mind's turning itself inward upon itself and eating itself out—the mind's being its own subject and its own object—the mind's chewing up its own content and working it up into a world of inner worry, debate, remorse, anguish, disappointment, melancholia—in other words: a general, all-around pathological introspection superinduced by fear*. Introversion is both the highway and the goal of cowardice. It is one of the broadest of all avenues leading to mental inharmony. Introversion diametrically reverses the normal direction of the human mind.

If I were called upon to name the first law of the Universe I would unhesitatingly answer: *Expression*—or an outward-going process of energy. All the Universe *expresses* itself—in an *external* way—by a *giving-out* process. This fact is manifest everywhere from the flower that blooms to the bird that sings. Expression is the one eternal symphony of all Nature. From the lowest organism to the most refined, there is everywhere present and manifest the great infinite urge toward expression. Everything in the Universe is trying to translate something within into terms of something without. No organism anywhere in all Nature is to be found that is not doing its utmost to express itself. In the principle of expression I see the broad, massive, imposing highway leading up to the goal of all growth. Indeed if I view life aright, then expression and growth are one. All organic growth must be nothing more or less than the *expression* or *unfoldment* of energies that are latent and potential within, and the nature of which energies is perhaps a sort of clamoring to burst forth, due to what we might call an *internal pressure* of some kind. Dreams, for example, are one sort of attempt on the part of that pressure to release itself. While the dream is fundamentally the result of a repression of some kind, it is at the same time a *channel of expression*.

Now, introversion is a process which would reverse this fundamental order of the Universe. It blocks every avenue of outward expression. It does this by having the mind settle down within its own precincts and ruminate eternally on its own contents. The only expression is that of inward reflection and soliloquy. It is living in an esoteric world—a hermit, shut up within one's own mind as in some lost or hidden cave. Introversion constitutes a complete violation of Nature's first great voice, whose constant call is: "Out—out—out!"

The crime of introversion is, that it upsets the organized design of Nature. It is an anarchy which would run counter to the sound principles to which creation has so long given sanction. The immediate result of introversion is that of excessive internal pressure. Impression demands outlet. It is upon that fact that we have based the well known principle in psychology—for *every impression an equal expression*. If that outlet is not granted, then that pressure within must become dangerously abnormal. That pressure must exert itself in all the functionings of the mind, and indeed in all the physical scaffoldings of the mind, thus involving directly the entire nervous organization. This undue mental pressure must in its turn spell the destruction of mental poise, balance, or equilibrium. Mental riot must result. The mind becomes a prison. The impressions within it are prisoners—innocent victims of a mind that has turned the key of every lock, and barred the approach of every gate. With every added impression, there is more introversion, till all in all, the ideas and reflections and ramblings in the mind are as so many wild animals in a cage, each straining madly to get out.

Now, the outstanding product of this mental tension is what I term *self-consciousness*. Since impressions cannot be crushed into nothingness, then they must have their unescapable effect of some kind. That effect is always *self-consciousness*—one of the most disastrous states into which any mind can possibly fall. Itself a product of repression and resistance, due to the process and practice of intro-

version, either selected or enforced, nothing could more completely strangle the various avenues of expression, and the essential conditions of harmony, than *self-consciousness*. It is the hand-maiden of cowardice, for cowardice withdraws from the world, and is in itself a process of introversion. Self-consciousness is also deadly in that at the same time it atrophies every instinct to participate freely in social communion. Any organism afflicted with self-consciousness is hand-cuffed and in chains—for great *seemingness* colors every act.

Psychical activity, if its way is barred in specific normal directions, will always divert itself into whatever channels it can find. That is the fundamental proposition that confronts us. If expression does not come out normally, then it will go in and torture the victim in a thousand untold ways—and then finally come out and advertise the fact of its abnormal functioning to the outer world in the form of cowardice, self-consciousness, unrest, nervousness, mental panic, unnaturalness, timidity, bodily disease—and every other symptom of psychic discord. The outer conduct and the inner purpose are hopelessly apart. Conduct becomes a lie, for the false director at the wheel is self-consciousness, making impossible any real parallelism between what an individual says and does on the one hand and what he feels on the other. Expression becomes stiff, stilted, stifled. The individual himself becomes a living lie, for the harmony of his mind is destroyed. The unnatural rambling about and clashing of thoughts penned up within the mind, with no normal avenue of escape, is one of the most deadly of all assassins of mental harmony.

Let no person question for a second the primary nature of expression, not only as an instrument and synonym of growth, but also as an indispensable safety valve to guard against the utter destruction of a dangerous inner pressure. Expression is an outlet, and that too for a good and constructive purpose. This is just as true in the animal world as it is in man. Hall, for example, has said: "Caged animals terrified, but unable to fight or fly, show more depleted

brain cells than those that can react normally. . . . To have the blood flushed with secretions from the thyroids, adrenals and liver, to have it charged with oxygen and at the highest pressure, the heart throbbing, respiration rapid, and yet be able to do nothing definite, may be perilous, and at any rate wearing, like running the machinery of an auto with the throttle thrust forward''.¹⁵⁰

But it is far worse than that, for the throttle of an auto is made to go forward. Introversion, by reversing the whole machinery of a non-reversible Nature, is not only running the mind under full steam—it is also running the mind against itself with no normal outlet. It is more like a piece of machinery beating itself into wreckage, with no escape for any of the products of friction and combustion, and with sand and gravel and broken fragments of steel in every cog of every gearing. In fact, there is nothing at all comparable in the mechanical world to what we call introversion in the human mind.

But let us ask this question: What is the cause of introversion? How does it come that minds turn themselves inward in a state of hermitage, rather than outward in a state of free expression? Why don't minds give outward what is within them as naturally as a flower in the expression of its color and its perfume to the outer world?

The answer is this: Introversion is *made*—not born. The natural and normal tendency of every mind is to express itself freely. No mind of itself ever resorts to introversion. Introversion is always thrust upon the mind through the channels of some external influence *strangling expression*. The one great cause of introversion is *repression*. The moment that a mind cannot express itself, then it is inevitably compelled to turn itself inward and express itself to itself, and think over in countless forms of worry and reflection and introspection the subject matter that was denied a free passport to the outer world. If expression cannot come out, then it must go in. That is what repression always

¹⁵⁰ G. Stanley Hall: *Am. Jn. Psych.*, April, 1914, vol. xxv., page 198.

means—the clamping down of every lid, and the closing of every window of the soul, so that not even a flutter of expression can manifest itself. In proportion to the degree of course that repression is complete, so too is introversion complete. Repression then becomes the right hand tool of cowardice—for repression means introversion—and introversion means abnormal mental pressure—and mental pressure means self-consciousness—and self-consciousness means self-condemnation—and self-condemnation means caution, hitching hesitancy and the destruction of all poise—and all of that is cowardice.

But what is the cause of repression? The answer is this: An ignorant world clamping the brakes of its iron hand down upon the wealth of expressive instinct within every child—the miserable doctrine in part that, “Children are to be seen and not heard”. The *shut up* policy toward childhood is one of the taproots of all repression in the Universe. The parent in part of all repression is the *fear* and *keep still* doctrine which is imposed upon the child. Through numberless avenues, the child is either partly or completely blocked in expressing itself—and that too during those very years when all the formative elements of expression are the most plastic and the most promising.

But let us ask another question, namely: How is repression brought about? I answer: In the majority of instances the child is taught the lesson of repression through *fear*. The exercise of authority compels the child to say nothing. The child knows better than to express itself. Thus locked up in a world of silence and reflection, there is nothing for the child to do but to brood. Since the great gift of expression is not welcome, but met with storm and frown and threat, then that wonderful instinct and inheritance must isolate itself from the external world, and accept the enforced fate of a sulking hermitage within its own sacred dominions.

But it is not always necessarily a direct fear that is the weapon employed in the repression of childhood. Very often it is the sense of self-superiority projected by parents

and teachers and adults generally toward children. If a child is constantly treated with contempt and neglect and inattention, and made to feel its own inferiority, then all the conditions for repression are present. This process of minimizing childhood may occur in many ways. The commonest way is simply to neglect the child, and not take it in as a full partner in the various social doings of the home and community life. To proceed as if the child were nothing, and to show it no co-operative consideration—to leave the child pretty much out of things entirely—to act as though there were nothing of less consequence than a child—that tenor of behavior is immediately sensed by the child; and, accordingly, it effectually discourages childhood participation and expression—and enforces repression. By degrees, under such surroundings, the child comes to the point of consciousness that it feels small, shy, bashful, timid, backward, inferior and insignificant. The child's sense of self-worth is dwarfed, its feeling of self-mastery atrophied, its right of self-confidence destroyed. It is convicted in its own mind of being a non-entity, wholly inferior, and wholly unequal to any occasion. Its instinct of dignity and nobility is crushed. Every possible energy of its expressive nature falls into withered disuse. It is consigned to the seat of repression. There it plays its part—and that part is silence. Henceforth the child's world is introversion.

Then closely allied to the above method of making introverts is that which fails to invite the confidence of the child. Expression is exactly like any other flower—it can be coaxed and cultivated—and furthermore no flower needs it more. Expression demands to be nurtured and encouraged in every possible way. Confidence is one of the most capital of all ways in which to cultivate expression, and bring it to its highest possible development. With absolute confidence present, the last barrier to free expression is gone. The child then becomes free to reveal every angle of its soul to those who may be in charge. In the absence of the freedom which can come only through that confidence,

the child must harbor in silence its own secret world. In that case the numberless things that should be revealed through the avenues of expression shall be closeted away in the mind of the child to constitute an inferno of introversion.

Now, the destruction of confidence may be caused in at least two ways. In the first place the whole question of confidence may passively be permitted to starve. Those in charge of the child may assume merely a negative or neutral attitude toward the entire field—and confidence soon dies. Again, confidence may be crushed outright. Instead of being received with a sympathetic ear, the child that would confide may be sent away with a blow. That child is not going to return many times to give expression to whatever may be on its mind. Then through a general atmosphere of omni-present fear, mental stress, hard feelings, hatred, resentment, and the like, obtaining in the environment of the child, no whole-hearted advance toward confidential expression is ever going to be made. Everything under such surroundings will be at arm's length. Confidence will be crucified as if at a stake. The child will live in its own secluded world. Expression will dangle from the cross. Repression, inhibition and resistance will be everywhere. Introversion shall stand as a monument to the folly and ruin of it all.

In fact, many are the ways in which introversion is caused. But the strangling of expression, in one way or another is the cause of it all. It is all repression of some kind. That repression may be caused through the fear of authority, through the feeling of an imposed sense of self-inferiority, or through the crushing of confidence—and so on. But it is all the same in the end. It all leads to introversion. And the introverted mind is always synonymous with blasted human hopes and happiness. Let us see more specifically why.

"A wish earnestly desired
Produced by will, and nourished

When gradually it must be thwarted,
Burrows like an arrow in the flesh".¹⁵¹

But there is no wish, however "earnestly desired" that can in any way compare with the fundamental significance of the great and universal desire for expression. Thwart that desire, and the poisonous pangs of introversion burrow into the mind as no arrow could ever burrow into the flesh. The cult of Nature is the cult of nakedness—openness, honesty, sincerity. But the cult of repression breeds everything that means just the opposite. Every piece of conquered life of the childish soul goes into the construction of a temple of future torment.

When truth is concealed, he who conceals is a victim. That victim always suffers in silence. In a very fundamental sense, education is a *confession*—a giving back or out to the world the infinity of impressions that are within. Expression is the sacred instrument through which that confession is made. Nothing was ever truer than that "An open confession is good for the soul". The truth of the proposition lies in the primary desire and demand of every organism for expression. As Emerson has said in his essay on Spiritual Laws, "Nature will not have us fret or fume". This is true universally. But in all the range of human experience, there is positively no fretting or fuming which is so destructive as that which is born of a blocked expression.

What is needed in the education of every individual is a profound and perfect harmony of the heart. I tell you this in confidence and sincerity. What our education must do is to produce a sincere and simple life for the soul. The demands of that simplicity and sincerity are honesty—absolute honesty—the only thinkable basis of human action. But repression gives the lie to all Nature, for repression is the parent of self-consciousness, which in turn is one of the master builders of cowardice, fraud and falsehood. Therein

¹⁵¹ Gautama Buddha: Speeches of G. Buddha by K. E. Neumann, translated from German collection of fragments of Suttanipato of the Pali-Kanon.

lies the source of many of the great wounds of the soul—and the centuries have done nothing to heal and overcome them.

In his essay on Self-Reliance, Emerson says that, "The centuries are conspirators against the sanity and majesty of the human soul. . . . Man is timid and apologetic. . . . He is no longer upright. . . . He dares not say *I think—I am*—but quotes some saint or sage". In the same essay he writes: "And not pinched in the corner like cowards. . . . But man, as it were, is clapped into jail by his consciousness. . . . Unaffected, unbiased, unbribable, unaffrighted innocence must always be formidable. . . . Nothing is at last sacred but the integrity of our own mind."

Emerson has expressed it exactly—mankind has been "pinched in the corner like cowards". No phrase could more accurately set forth the picture of any individual who is the crouching, helpless victim of introversion. Emerson perhaps did not specifically see just what officer's club it is that has made a jail for man out of his own consciousness, and at the same time robbed him of his innocence. It is the club of repression operating in the fist of fear, which like a sledge hammer has driven expression from the lips of the child, and then sealed those lips against the holiest rights and pleadings of the human soul.

"Nothing is at last sacred except the integrity of our own mind." Plato said the same thing in different words. What a crime then against that integrity when introversion is permitted to step into the mind! Most assuredly, "The centuries have been conspirators against the sanity and majesty of the human soul"—by virtue of minimizing the individual's self-sense of dignity and nobility.

Says one writer, "It is hardly too much to say that all the important errors of conduct, all the burdens of men or of societies are caused by the inadequacies in the association of the primal emotions with those mental powers which have been so rapidly developed in mankind".¹⁵² If this

¹⁵² Prof. N. S. Halpern: *The Neighbors*, page reference lost.

principle be truer in any one field than in any other, then I am convinced that that field is the instinct of expression. Nowhere has the inadequacy been so great as the failure of civilization to comprehend the meaning and significance of expression as a basic prerequisite of all growth and happiness. It is of course true that our penitentiaries have learned that solitary confinement is the worst of all forms of punishment—but, some way, civilization at large has failed to recognize that introversion inflicts the same form of punishment permanently upon its legions of victims everywhere. The cause of it all I would not so generously attribute to “those mental powers which have been so rapidly developed in mankind”, but rather to the opaque-ness of education concerning the simplest demands and tenets of the human mind.

Now in the blocking of expression we are not through with the game at all—by no means! Let no repressive hand flatter itself with that delusion for a second. Every atom of undue, irrational repression must bury itself in the mind of the victim. The great cemetery of the human mind testifies to that fact most abundantly. For every degree of crushed, denied and inhibited expression, there is just that much of undesirable deposit in the mind. Some of that deposit is conscious. The rest of it is sub-conscious. But it all marks death, dross, decay. It is the haunting deposit of a series of tombs and tombstones which never give to the afflicted mind a moment of normal rest.

Our word, therefore, is *deposits*. That is the immediate product of repression. The mind becomes filled up and clogged and choked with things that do not belong there—the things that should have been expressed. Those deposits set to work—and they are at work night and day, upsetting the normal order of the mind. Everything becomes disturbance.

And let it be emphasized that none of the false deposits of the mind are lost. Expression can no more be crushed into an ultimate nothingness than can the simplest bit of physical matter. Crush expression, and it shall turn up

again somewhere in some form. The desire for expression is nothing more or less than psychological energy of some kind—and as such that desire and that energy must conform to the law of conservation just as truly as in the case of something else. Psychical energy must be just as eternally ineffacable as any other form or type of energy. Oftentimes, apparently, the deposits of introversion may be lost—but that is simply due to the fact that perhaps not less than 95 per cent of our mental world is sub-conscious. What is not in consciousness we think does not exist, because we know nothing about it.

Hidden psychic influences are ever at work in the sub-cellars of the mind. They are deposits, either good or bad. If the latter, then they are born of repression. Those deposits are largely at the basis of many of the world's problems, both individual and social. Man's outward life is largely influenced by events of the moment. But the great current of his being—his inner life—is determined by memories of the past—and alas, far too often, those memories are pathological. They are pathological for the reason that they have gotten into the mind in violation of every law and every demand of mentality. Those memories may be vivid—or they may hang as mute harps within the walls of the mind—but it is all the same. They are retrospective longings which crush—poisons which rob Nature of its glamor and life of its joy.

It is ours to remember that Nature while lavishing so many beauties on the outside, has bestowed the grand and complex secret of all within. The most thrilling facts of all are concealed, as if swallowed up within the very depths of life itself. Such a matchless gallery as the delicate and mysterious architecture of the human mind is entitled to all the refinement, all the immaculate smoothness, all the irreproachable purity of an inner harmony which is within the gift and province of mankind to bestow. But judging from the indiscriminate manner in which education has made a scrap heap of the human mind one would think that civilization has regarded the mind of man as of no more

consequence than some old junk pile on a vacant lot. Plutarch has wisely said that, "If Nature be not improved by instruction, it is blind; if instruction be not assisted by Nature, it is maimed; and if exercise fail of the assistance of both, it is imperfect". I would say that education has miserably failed to catch the voice of Nature as it speaks from the inner psychic throne of man.

Antisthenes says that, "Man must either make provision of sense to understand, or of a halter to hang himself". I say that he has provided the halter—in the form of constant internecine war raging in the mind. No halter could be more effectual than that when it comes to strangling the highest happiness and development of the individual. A most striking contrast such a situation is alongside the standard laid down by Seneca: "The mind is never right but when it is at peace with itself". It is the philosophy of Plato over again. In the eyes of the Earl of Sterling, "Modern education too often covers the fingers with rings, and at the same time severs the sinews at the wrists". He perhaps did not see fully that the sinews of man's wrists are in his mind. There is where all the real severing of life is done.

The most dangerous and determined enemies in any field are those who bring in the Trojan horse. Civilization has unloaded its Trojan horse in the mind of man for centuries—turning loose when once on the inside so many mental warriors and raiding outlaws, all gaining possession of the psychic estates of man through the innocent but shallow bribe of a few superficial bits of intellectual knowledge. It is thus the stealthiness of the anti-educational process which must concern us. It matters not how many cold intellectual facts of school subject scholarship a child may be appropriating, providing the mind that is involved is at the same time becoming one vast vault for the awful inharmony of those deposits which proceed from fear, repression and introversion. "Not in the knowledge of things without", says Bulwer-Lytton, "but in the perfection of the soul within, lies the empire of man aspiring to be more than man".

And he was right. But I would amend it to include also the being *as much* as a man. I would also emphasize that all our talk about the human soul must couple itself inseparably with the human mind. Whatever the soul may be, the avenues to it and from it, must be psychic. As far, therefore, as the present knowledge of mankind extends, I would say that "the perfection of the soul" can mean nothing more to us than the existence and activity of *harmony in the mind*. The natural state of man, and all that the perfection of the soul may mean is well voiced by Dryden when he sang:

"From harmony, from heavenly harmony,
This universal frame began;
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in man".

In the above words Dryden gives a true picture of the rightful inheritance of man. Dryden perhaps did not have in his consciousness the fact that the one measure of the harmony of man is the harmony that exists in his mind. Nor did he perhaps have specially in mind the fact that human happiness and mental harmony are one. Above all, he perhaps did not entertain any specific formula of procedure in the building of human happiness and harmony. The real formula concerns mentality. Schopenhauer spoke profoundly when he said that, "Happiness is really but the termination of unhappiness". He undoubtedly did not understand the import of his own words. My own interpretation is, that the roots of most unhappiness are imbedded in the abnormal deposits of an ill-developed mind—and accordingly that the prerequisite of happiness is to block the avenues of entrance to the mind against every iota of deposit that does not belong there. This is equivalent to saying that the way to lock the mind up against foreign intrusion is to open it up to the communion that life demands—throw open the gateways of expression—in other words, get rid of the beast of introversion.

I say *beast!* Yes—and I speak the truth! When one thinks of the great range of human maladies dwelling within the human mind, it should jar one into a most sober and serious reflection. Aside from the constant toll of human misery due to mental inharmony, we are confronted with the copious catalogue of psychopathic diseases—such as delirium, neurasthenia, melancholia, hypochondria, brain-fag, general nervousness, hysteric blindness, hysterical paralysis, headaches, spasms, convulsions, trophic disorders, illusions, delusions, hallucinations, nervous prostration, and certain forms of epilepsy and insanity—and so on. These diseases are a part of the price that mankind is paying for the purpose of wielding its whip hand of fear and repression—and intellectuality. I of course know that it has been quite fashionable in the past—and indeed still is—to look upon psychopathic diseases as the product of inheritance. But let us listen to the positive, unqualified expressions of an authority on this subject:

“Psychopathic diseases are not hereditary—they are acquired characteristics. There is nowadays a veritable craze for heredity and eugenics. Biology is misconceived, misinterpreted and misapplied to social problems, and to individual needs and ailments. Everything is ascribed to heredity, from folly and crime to scratches and sneezes. The goddess Heredity is invoked at each flea-bite—in morsu pulicis Deum invocare. . . . All nervous, mental, neuropathic and psychopathic maladies are supposed to be a matter of heredity. . . . Such is the doctrine of our medico-biological sages. . . . The practical aspect is clear. Psychopathic neurosis in its two varieties is not hereditary, but acquired. We should not shift the blame on grand parents. . . . It is about time to face the truth fairly and squarely. . . . Neurosis arises within the life cycle of the individual. It is due to the faulty training and harmful experiences of early child life.¹⁵⁸ . . . We must look to the improvement of mental hygienic conditions of early childhood and to the proper education of the individual. . . .

¹⁵⁸ The *italics* are mine.

It is time that the medical and teaching professions should realize that functional neurosis is not congenital, not inborn, not hereditary, *but is essentially the result of defective education in early child life*".¹⁵⁴

Dr. Sidis shows throughout his book the intimate relation between fear and psychopathic diseases. Since fear is the one element which enters very largely into all repression and introversion, I shall quote further:

"The main source of psychopathic diseases is the fundamental instinct of fear, with its manifestations, the feelings of anxiety and anguish. . . . All taboos of primitive societies, of savages, of barbarians, and also of civilized people take their origin, according to recent anthropological researches, in the 'perils of the soul', or in the fear of impending evil. As the great anthropologist Frazer puts it, 'Men are undoubtedly more influenced by what they fear than by what they love'. . . . Superstitions, and especially the early cultivation of religion, with its 'fear of the Lord' and of unknown mysterious agencies, are especially potent in the development of the instinct of fear. Even the early cultivation of morality and conscientiousness with their fears of right and wrong, often causes psychoneurotic states later in life. Religious, social and moral taboos and superstitions, associated with apprehension of threatening impending evil, based on fear instinct, form the germs of psychopathic affections".¹⁵⁵

My general use of the word *repression* includes much referred to by Dr. Sidis as "taboos". But it also includes much more, namely, the suppression of the child's right to normal expression—not on account of any technical *taboo* at all, but simply on account of the wholesale ignorance of the world in not knowing and not appreciating the tragic importance of expression as a fundamental life builder. It is also significant, the emphasis that Dr. Sidis places

¹⁵⁴ Boris Sidis, M. D.: *Causation and Treatment Psychopathic Diseases*, introduction, *passim*; but especially i. and iv. to x. *Italics mine*.

¹⁵⁵ *Ibid.*, pages 33, 35, 37.

upon fear of some kind as a maker of psychopathic diseases. In all probability fear is never to be separated from repression and introversion, and consequently from psychopathic diseases.

"Carlyle laid his finger upon the truth when he said that the reason why the pictures of the past were always so golden in tone, so delicate in outline, was because the quality of fear was taken from them. It is fear of what may be and what must be that overshadows present happiness; and if fear is taken from us we are happy. . . . if we could but find a reason for the mingling of fear with our lives, we should have gone far toward solving the riddle of the world".¹⁵⁶ These words, which were written by a well known author and psychopathic sufferer, must at once meet with the approbation of a universal mankind which suffers everywhere in silence.

But in answer to this writer I reply that the "reason for the mingling of fear with our lives" is no secret to me. I know very well what the answer is. It is as follows: The ignorance of civilization—in particular the ignorance of our educational and religious leaders—as to what education should consist of. As far as our civilization is concerned, and as far as the full and complete right of anything to take place in the human mind, that wants to take place there, why there simply is no human mind at all. Anything can happen in the mind of man that wants to. There is no one to raise a single finger against it. In fact, the home, the school, the church and the state are boosters in the process of destruction. But they are to be forgiven—for in the language of the past, "They know not what they do". They are ignorant of the psychic world. Consequently *carte blanche* is the wholesale right that is given to them to do whatever they will with their Trojan horse. And thus civilization goes on from age to age with its fears, its repressions, its taboos, its introversions, its psychopathic diseases. What a monumental piece of folly it all is!

¹⁵⁶ Ibid., page 48; quotation from a correspondent.

But all of the fear and repression and introversion of life does not necessarily begin in early childhood. There comes the age of puberty and adolescence—and with them *sex*, the most fundamental and the most enduring problem of all history. *A real and serious sex problem has always existed.* Nor is the problem primarily a physical one. Indeed, it is fundamentally a mental problem. Thus far this fact has very largely been overlooked. The problem is a mental one from two standpoints: First, the mind demands sex enlightenment; second, it demands communion and expression thereon. Civilization has thrown a wet heavy blanket over both propositions. In this move, it has simply followed the blind and superstitious lead of savagery and barbarism. Ignorant primitive man has always placed a taboo on sex light—and, of course, like a flock of sheep passing through a gate, civilization—or rather semi-civilization—has to do the same thing. The total result has been to throw the entire subject of sex back into the mind, *unexplained*. That fact constitutes one of the very largest chapters of *introversion* in the history of mankind. Under those circumstances the mind becomes an endless field of sex fears, sex worries, sex anxiety, sex anguish, sex reflections, sex introspection—in a word, sex introversion of the intensest type.

And yet civilization would go on with its repression—its taboo on Nature's sacred call for sex light. Any attempt to delineate in full the misery of mankind due to sex introversion operating in the human mind would be to exhaust the languages of the world. Among that misery is to be found fear, cowardice, self-consciousness, *self-condemnation*, mental unrest, and all the range of psychopathic diseases reaching from headache to insanity—to say nothing of the physical misery that is involved.

Now let us understand clearly once more that when we repress any issue we do not get rid of that issue at all. The moment that we repress sex enlightenment, that moment the entire question of sex is going to march itself straight back into the very depths of the mind in the form of raw material for introversion. That material constitutes just

so much abnormal deposits—and about those deposits the mind shall revolve in solitary contemplation. Part of those deposits remain in consciousness where they act as a base to disturb and unbalance life. The rest of such sex deposits sink into the depths of sub-consciousness, where they repose tranquilly, but actively. There they operate as a constant influence in all the doings of the mind, the conscious mind included, to which they give abnormal feeling tones. So far as memory and consciousness are concerned, the domains of a poisoned sub-conscious are passive and quiescent—but as far as actual mental destruction is concerned, the poisoned sub-conscious is a seething turmoil of unrest and pathological activity.

Among other things then, sex introversion, as indeed any other introversion, always means the possession of great subjective secrets—in the form of fears, longings, worries, wishes—all the result of suppression. But the possession of such subjective secrets always spells disturbance—for the subcellars of the mind are always lying in wait either to welcome or waylay. The ambush of sub-consciousness is always what crushes or constructs us. It is never any arrows or assistance from without.

Our fundamental principle is this: If any feeling is not expressed, then it must be assimilated. That assimilated feeling, if it should have been expressed, becomes a poison which contaminates and throws out of plumb the normal lineup of the individual's psychic organization. Its action in the mind is as unwelcome and as undesirable and as disastrous as so much sand thrown into the gears of a delicately balanced machine. The products of such assimilated or unexpressed feelings manifest themselves in many ways. Much of the world's modesty and shame, for example, is but a conglomerate mixture of superconsciousness concerning things unduly lodged in the mind on account of the blocking of natural channels of expression. Sex introversion and fear of one kind or another constitute a great share of those lodgements. Their deposits pollute the mind at every turn. A spirit of false modesty and

false shame is but a small portion of their products. Shyness itself, which is closely related to fear, is largely an emanation from a bad mental state. Secretiveness is also a kind of dread. It is another overtone which always goes with a repressed mind. Bashfulness is still another offshoot of fear, repression and introversion of some kind. All three last named traits—shyness, secretiveness and bashfulness—also bespeak in the victim an undue respect and awe for the world. The reason for this is, that all fear, repression and introversion combine to spell *self-depreciation* and *self-belittlement* on the part of the victim. By inversion, the world becomes magnified in that degree, but at an alarming geometrical rate—and as the individual magnifies the world, he is strangling to that extent the *biological integrity* that rightfully belongs to him.

One of the most fundamental problems of life and education, therefore, is how to free the inner instinctive mental energies of the individual into the best channels of expression. That demand is absolutely imperative—so imperative that every possible avenue of normal expression must be aggressively studied, and the consequent expression of the individual aggressively invited and aggressively welcomed. There must be nothing at all passive or neutral about this proposition. No *laissez faire* policy will do on this sacred ground. The rights involved are too imperious to tinker with. And yet so far afield has civilization been that its general policy has been one of repression—from the simplest fears and doubts and suspicions and worries and wishes of childhood to a complete blanketing of the sex question. What a splendid illustration of how not to do a thing!

Civilization must learn this lesson: The way to get things out of the mind is to let them come out—and not drive them back in and then attempt to seal them up there. The very last way in the world, for example, to deal with any fear in the mind of any child, is to leave that fear in the mind by ignoring it—for that process leaves the fear there, and thus furnishes so much more material for introversion—aside from the direct fact that the fear in itself is a deadly

thing. The mind must be given up to just the opposite—to open confession and free expression in order that a rational illumination and a poised mentality may result. To attempt to forget fears—that is to desert them and leave them in the mind—that is disastrous. Woe unto such forgetting, for it prevents the seeking of an antidote against material which only remains to contribute to the general unreliability of the mind.

Nature never intended any organism to pasture in the greatness or the littleness of its own thoughts. To attempt to do so is to dam up the flood tides of expression. And even if such a process were not positively destructive, why should it be resorted to anyway? What is there so shameful in any of the great Nature secrets of the soul? Why must civilization surround sex with silence and shame? Also—why must it subject the process and function of bodily *elimination* to the same sickening prudery? Has it come that mankind is ashamed of the plan of Nature? May heaven banish that atmosphere!

In the process of life, one must be in full possession of his own personality—nothing more or less than the very mental harmony of Plato. That mental balance is very largely the proper equilibrium between the conscious and subconscious content of the mind. It is therefore of the prime importance that no undesirable deposits lodge themselves in either the conscious or the subconscious mind. If this principle is violated we then have deposits breaking through from either mind into the other and destroying the mental balance. That principle actually is violated in legions of instances—under the very name of a pretended moral environment by making the child *toe marks* and assimilate models that never should obtain.

Now, since the individual is so often denied the adaptation of his personality by means of freely expressed feelings, then the individual must adapt by the only other means left—by thought—by the sulking soliloquy of solitude and silence. It is an attempt at self-cure—self-satisfaction—a resort to subjectifying. But it must fail utterly, for the

very act of natural adaptation which was denied through the channels of expression is "The stone which the builders have rejected"—and it now becomes the keystone of the temple of mental wreckage. The introspection method or attempt at self-cure fails disastrously—for that is the very method which kills. That method is a catastrophe just in proportion to the degree that it is resorted to. The victim's chief reward for his pains is a wrecked nervous organization along physical lines—and a mind tortured with fears and doubts and worries along psychic lines.

It is in the mind of such an individual that the wildest and most sweeping of all life dramas are played. Contrary to common notions, life's great tragedies are never played on any theatrical stage. They are played in the tremendous arena of civil contest within the stageless settings of the human mind—in the heart of man between the pivot points of the two minds that are warring with each other. The fundamental law of power and personality is, that one must not be making war on himself. One must—without effort of any kind whatever—*tolerate* himself. To do this, one must liberate the psychic energies of his being by translating them into positive social contributions of some kind—for if those energies are not liberated, then they shall constitute a state of siege and internecine war. That inner civil war comprises the sum and substance of life's real tragedies—it is the one inferno that actually lays hold of its victim.

It is this psychic war that is the curse of the world. Positively, no worse plague was ever known to mankind than *self-consciousness*—no scourge more terrible than *self-condemnation*. The one always begets the other. The latter is a pronounced feeling of *self-inferiority*. It is an eternal auto-suggestion of one's own utter insignificance—all due to the deposits of fear, repression and introversion working destruction in the precincts of the mind. When the human mind comes day after day face to face with endless collisions and resistances between different phases of its own self—and that is exactly what introversion always means—then what are we to expect but cowardice and self-condemnation,

and the various birds of a feather that always fly with them?

Now on the entire subject of introversion we are led to inquire more definitely: What is to be done in a constructive way? How are we to extract the poisonous fangs of introversion from the mind of mankind? In what way is the human mind to be redeemed?

Everything that has been said in this book thus far is my answer to that question. *Drive fear from the world, and destroy all undue repression.* Then introversion must die of starvation—for it is upon the deposits of fear and repression that introversion feeds. Immediately—as far as our present chapter is concerned—the watchword of the world must be *expression*.

Now, in the direction of any child, two things are absolutely necessary—intelligence and love—ninety-nine parts of the former to one of the latter—preferably that than the reverse—assuming that nothing is fraught with greater possible mischief than a love which is founded merely on good intentions minus enlightenment. Our great demand is not love alone, but rather an accurate knowledge as to just what we are about at every turn in the guidance of childhood. We need to know above all what the real demands of the highest life attainments actually are. That is why I place intelligence first. This intelligence must always involve a sacred appreciation of the fact that the child has a mind—that something is constantly going on within that mind—that the basis of all education must be made to consist of harmony in that same mind—and above all, that the most heinous crime ever known to mankind is the planting of the seeds of fear in the mind of childhood. All of that indicated intelligence must be involved—not merely as so much *known* data—but as moving facts and sacredly felt convictions. I would here suggest that the reader turn back and re-read from chapters five to eleven inclusive, in order that the contents thereof may be seen in the additional light of having a direct relation to the general subject of repression and introversion.

In addition, I desire to say something more specific on the developement of expression, both in the home and in the school.

There is perhaps no deader letter anywhere in all education than that well known psychological common place—"For every impression an equal expression." Education is teeming with impression elements—and it matters not for the present that the majority of those impressions are wrong—but when it comes to expression elements education is pretty much of a desert. The child in our schools is still pretty much of a sphinx. Education today lays vastly too much emphasis on intellectual impression, and vastly too little on vocal expression. To that extent our schools are manufacturing mental introverts. It is of course true that impression is of the most sacred importance as far as the fact and necessity of those impressions being *absolutely correct* is concerned—but aside from this thought, education is entirely too much obsessed with the concept that education is a "*taking-in process*". I insist that education is more primarily a "*giving-out process*"—an expression proposition—and that the real education of no child is at all to be measured by his examination marks in the field of intellectual impression. The very child that is receiving marks of one hundred in such a field may be rapidly developing into zero in the great field of courage, vocal expression, poise, self-mastery—and all other elements that go to make up mental harmony. If the school only knew it, its real contribution to civilization is not the arithmetic or the grammar that it teaches, but whatever of opportunity it unconsciously offers to the child in the way of expression and contact through social communion.

I say frankly that there is too much deadly silence in the schoolroom—too much *fear-imposed* silence, leading to introversion rather than to industry—not that I do not believe in order and quietude, for I do—but that the pupil is holding forth entirely too little as an independent agent in the field of vocal expression. My insistence is, that expression in the schoolroom at least equal impression

therein. There must be maintained at all times harmony between the pupil's intellectual grasp and the general tone of his emotional development. The latter must be taken care of exclusively in two ways: First, through the fear impressions that are *kept* out of the mind; and, second, through the elements of expression that are *let* out of the mind. Our immediate concern is of course with the latter.

But how shall the expression demands of growth be catered to more fully in the schoolroom?

I answer, fundamentally in two ways—through the recitation and through the platform. To both of these ends the educational forces must have ever in mind the purpose of education. That purpose as I have laid it down is *biological integrity*. But we are apt to get lost if we go no further than such a term. Analysis thereof in the past chapters has led to the elimination of fear—to the development of courage—to the requirements of mental harmony—to the dangers of repression and introversion—and at the same time to the place of expression as an indispensable element in the process of all growth. It is with this same expression that our schools come into the closest and most persistent touch. Consequently, were I asked what the purpose of education is as far as the dominating element in the consciousness of the teacher is concerned immediately in the classroom, I should reply: *The development of expression*. That is, I would intend that as a working slogan for the teacher. Back of all that I would of course insist that every teacher have ever in mind the principle of *biological integrity* as our larger purpose, together with everything that the mental harmony of Plato stands for. However, as an immediate classroom guidance, I know of nothing that should be more indelibly engraved into the consciousness of every teacher in the land than just that: *The development of expression*.

In the pursuance of that great object, I regard the platform as a completely overlooked educational factor in our schools. In every school I would make platform expression intellectual subject number one in the curriculum,

Arithmetic and reading and writing—and every other intellectual subject known to education—would have to be content with position number two. The lot of every pupil would be regular, required and systematic platform work, extending from the first day of the kindergarten to the last day of the high school. My aim would not be exclusively or even primarily the making of orators, entertainers or musicians, but as Rousseau might say, *the making of men and women*. My aim would be to make courageous characters who are neither afraid of their own shadows, nor tongue-tied with the ghosts of *self-consciousness* and *self-condemnation*. I would make men and women who would never be “pinched in the corner like cowards,” as Emerson has said, or slink away behind the curtains or into the shadows to ruminate as convicts in their prisons of introversion.

As far as all regular classroom recitations are concerned, I would convert them into the nature of platform activities just as largely as possible. I would think of the pupil reciting at the blackboard, or at his seat, before his classmates, as one holding forth in some contest of expression. If a pupil, for example, were explaining some problem in arithmetic at the blackboard, I should regard his work in arithmetic as secondary in value to his experience in expressing himself before his mates, and his ability to command himself in the face of any questions that his associates might ask him. The state of the pupil's mind, as evidenced by his conduct and expression, would mean more to me than his arithmetic.

As a teacher I would keep still—and do my best to make a Socratic expert of every pupil in the field of questioning. During recitation, the teacher should be a part of the audience. As chairman of the meeting, the teacher should never ask a question that pupils should ask among themselves. The pupils will, of course, ask now and then many foolish questions—but far better that than that they play the part of dummies in the making. Our immediate aim is to do all in our power to head off repression and introversion. It is not

at all to insist on either wisdom or silence. No folly could be greater than to ask for perfection from the start.

But the demand for expression is far more imperative in the home, especially during those six years when the school does not come into contact with the child at all. In fact, the child's platform experience should begin in the home. The fullest and freest rights of conversation should be granted to the child. By this I mean invited and cultivated. The very first requirement in this direction is, that the seeds of self-inferiority never be planted in the mind of the child—for no single word can ever be spoken right while the mind is wrong. The child must be a complete citizen of the home, free under reasonable guidance to engage in conversation at all times. When the child talks, it must be heard. Its trials, its troubles, its sorrows, its joys, its stories, its questionings, whatever they may be, must be listened to. The child must be one of the company making up the membership of the home—and made to feel fully equal in its own mind to anybody. That feeling will, of course, always be present, providing nothing is ever done to implant the opposite feeling in the mind.

Above all, most profound must be the table communion. In saying this I am not writing for the rich—or any class. I am writing for every class—for all the people. There are fewer opportunities richer for the building of expression than the table, where all members are in association. From the very start the child must participate and be listened to in its turn—and with as profound a respect and sincerity as might be paid to the most distinguished guest. A mind is being made for life—and any other attitude is bound to spell all the misery and unhappiness and inefficiency that go with cowardice, repression, introversion, self-consciousness and self-condemnation. So drastically important is the principle involved, that those in charge of children in the home must carefully see to it that no child is getting lost at the table in the direction of any of the destructive elements just named—or in the direction of any other elements that might in any possible way tend to check the

attainment of our great educational goal—*biological integrity*.

Then there comes the question of a larger social experience in the home. No child can possibly develop normally who is robbed of the opportunity to meet and associate with people from the outside. If friends, neighbors, or even strangers, come to the home, the child by degrees must meet them all. While grown members of the home are being introduced in a formal way, so also must the child be brought to the front and introduced. The child must be freely habituated to meeting people—and being at home and at ease in the midst of them. Under no ordinary circumstances is the child to be left out. To do so is surely bound in the end to give to the child a sense of self-inferiority, self-insignificance, self-consciousness, self-condemnation, and everything else that goes with repression and introversion. Also in this phase of social home life, the child must be granted a reasonable opportunity to come right out in the center of the ring and participate. It will not do at all to have the child constantly kept in the background, “pinched in the corner like a coward,” regardless of what the social circumstances may be. The child must have the right to talk with different individual members of the company, or even to command the attention of all members with its stories and its questionings. The child, in terms of innate self-respect, must be made a veritable Jesus in miniature, “sitting among the doctors, listening to them and asking them questions”.¹⁵⁷

Then in the home the child must have an abundance of its own social affairs. Nothing is more capital than the birthday party. On such occasions, the child holds forth as the master of ceremonies. Never should a single birthday be skipped. If a social experience of that kind is kept up for, say, twenty years, an educational value has been gained that could not well be overestimated. The whole process, rightly conducted will contribute to the building of poise and power in the great structure of harmonious

¹⁵⁷ The Bible, Luke 2:46.

personality. Nothing could more effectively cater to the development of a free and easy expression, and lend to the individual an ultimate sense of courage and self-mastery. The child that misses such opportunities is as a rule more apt to go through life a coward with a tongue-tied hitch in everything that he says and does.

Again, we must not lose sight of the educational values that lie outside of the home. The child that never gets out of its own home for the purpose of mingling with the world, and seeing how people do things, is suffering an incalculable loss. The child must be thoroughly habituated to the world in order that it may never be nonplussed or over-awed by the world. The child's respect for the power and strength of the world must never be too great—in the sense that his own feeling of self-respect and self-greatness is diminished. But if the child is held a stranger to the world, then later on when the world is seen for the first time, the child is doomed to stand a trembling coward in its presence—completely over-awed at everything because of his great strangeness to them—his own mind obsessed with an ingrowing sense of self-inferiority which he simply cannot shake off.

Therefore, the child must be taken out to witness and to take part in the various activities of the world. If the child always dines at home exclusively, for example, and never is taken to hotels and cafes to mingle with behavior there, then the child is being robbed of experiences that are fundamental and indispensable. Let the child be taken then occasionally to dining rooms outside of its own immediate home—and to as many different dining rooms as possible. The child must also be brought into association with groups and crowds of different kinds, such as in parks, in depots, in theatres, in lecture halls, in churches—and so on. But in the latter case, care must be taken that the child is not adversely influenced by the atmosphere of a prolonged and mysterious silence, or by any pronouncements that might be beyond or antagonistic to child psychology.

In case that the child lives in the country, then no more unnecessary tragedy could perhaps befall it than to be robbed of a certain amount of city association. If the regular duties of parents do not take them to the city often enough, then special trips must be made for the specific purpose of giving to the child a certain acquaintance with city ways. The circus, the fair, the carnival, and other special day celebrations are all thoroughly worth while if for no other reason than merely to enlarge the horizon of the child. No one believes more thoroughly than I do in rural life as the best possible environment for the raising of children—and yet at the same time I know that a great injustice is enacted whenever any child is tied down exclusively to the farm one year after another. I am impelled to say frankly to parents: Take your children to the city just as many times each year as possible. When you arrive there your children will act with that degree of poise and naturalness to which they have been accustomed in the past. But the opportunity is yours at all times to extend, unknown to them, their own training. Accept that opportunity without exception. When the hour of hunger strikes, go with your children to some dining room. Do not make the mistake of sneaking off into some back alley to dine on crackers and cheese and sardines—with the spirit of a tramp or a beggar—but get in line with successful people. The fundamental demand here is not at all to save a few dimes—but to give to your children such a large and wholesome social experience that they will never feel like hanging their heads in the presence of any associations. Bear in mind that *biological integrity* is never going to obtain just as long as the plane of childhood action is to be “pinched in the corner like cowards”. Let no parent forget that bedrock fact for a minute! To be sure, I admit that no objective conduct is ever a flawless criterion of what is really happening to any child; one must look into the heart—into the mind, to determine that.

Nevertheless as I have observed country life, there is permitted to be so much “commonness” about it—so much

"informality" of an undesirable order—so many "cheap" models of behavior—so much imitative material that is "crude"—and so on—that the typical child as a rule is permanently dedicated to a plane of mental tone that does not contribute to a high state of self-respect. That is, a mental "cheapness" is far too often the inevitable result. The stage of psychic action is pitched too low—so low that there is apt to be a feeling of self-depreciation setting in and taking possession of the individual, especially when city people are encountered. There is very likely to become deeply ingrained the thought and feeling of city superiority. The child thus becomes a victim of self-depreciation—a state or condition which strangles the very life breath out of the principle of *biological integrity*. Self-repression sets in. Introversion follows. Mental harmony is by degrees superseded by mental discord—and in the whole process the individual is being groomed and trained and apprenticed for future failure—because I say once more for the thousandth time that the one exclusive criterion of any individual is the *feeling tone of his mind*. Therefore, I would say to rural parents, and to all parents: Avoid *crude commonness* for your children as you would avoid a nest of rattlesnakes.

Similarly I would say to parents in the poorer districts of our cities: Your commonness is destructive to your children, in that it is building up within them small conceptions of self-power. Every rich and successful and well-dressed person that passes through your midst is a king or a giant in the eyes of your children—and accordingly they themselves become pigmies in their own eyes—devoid of self-respect—devoid of a sense of self-equality—devoid of a feeling of self-mastery. Children raised in such an atmosphere are thus apt to be doomed in advance to a state of inferiority. In that way *caste* is permanently constructed, each succeeding generation being almost destined to repeat in the social scale the generations that have preceded them—and the whole thing a wholesale process of human belittlement—a process of making cowards and

slaves by perpetuating an outrageously unwholesome state of mind. With the majority of children raised in such an environment, the lot is one of social repression and social introversion, and a pronounced self-consciousness of inferiority in comparison with the rest of the world. Verily, the entire process is one of *pinching humanity in the corner like cowards*. The demands of course under such adverse circumstances are, that parents be familiar with these very facts, and do everything within human power to give their children exactly the opposite type of mental equipment—for by no means is the poverty of the poorer sections of our cities the real tragedy; it is rather the *psychic destruction* that is going on there constantly. Ragged bodies and empty stomachs are only the objective part of our problem. The real problem itself is overwhelmingly a *subjective* one. It must be met fundamentally by recognizing the psychic elements that enter into it.

Then too city parents in general have this fact to learn: Let them too get out with their children, giving them every opportunity to gain a participative familiarity with various social activities outside of their own homes. To remain in one's own home constantly is apt to be one of the most anti-educational of all processes. Generally speaking, it is almost sure to be—for in spite of the fact that the end of education is biological integrity, the *means* of education is social relations of every wholesome kind. Other things being equal, the more group relationship entering into the child's life, the better—for those relationships are ladders, all of which we are constantly and consciously directing toward our one great goal: Harmony in the human mind. For this same reason, the city child should not be robbed of its right of a certain amount of association with country life. The more bits and sections of life the child can become master of, the better—for to that thing of which an individual, in terms of familiarity, is not a master, he is apt to be a slave—because, as a rule, for a person not to be acquainted with things means that when he finally does meet them he is going to be overcome by them. Therefore, let

neither the country parent nor the city parent pursue any course of conduct in the direction of the child that might in any particular² tend toward stagnation of the child mind because of a circumscribing of social opportunities.

But I spoke above of the agency of love as an essential in the guidance of all childhood. The reason for this is that love is the most magical of all keys in turning the lock against introversion. Nothing so invites expression, sincerity and confidence as does love. It always spells freedom of passports between parent and child. Then love is one of the great guarantees against fear. "Perfect love casteth out fear" for the reason that love is a mental state which means in itself the absence of fear. Love between parent and child, for example, means that there is no fear existing there between them. Now fear is the very thing that we want to get rid of—because fear always means friction, no matter what home it may be in. Friction, on the other hand, is the very seeds of repression and introversion—for wherever friction exists there one is sure to find enmity, hatred, anger, secretiveness, and a deplorable lack of wholesome communion—and those conditions, be it remembered, are exactly the ones that turn minds inward to sulk and brood and worry—all of which is repression and introversion. Love is therefore a most marvelous instrument in the building of mental harmony,

Where love is established in the home as the instrument in power, all is strong, solid, fruitful. Hitherto love has largely been looked upon as a sort of a crisis—a drama in one act. But such a view regards love in by far its least instructive and most limited phase—for *love is an endless life force*. Love is a superhuman word—in reality, divine. I will not retract it. Love creates love and augments it. Love—along with intelligence—is the method which leads to the attainment of the *mental harmony* and the *biological integrity* for which I have everywhere pleaded. In the entire process, I say that the art of love is needed. Each person must institute himself the child's protector against himself. The parent in spite of his own best intentions may

oftentimes actually be a fear object in the mind of the child by virtue of an undue absence of the spirit of love obtaining between them. Whenever that is the case, repression and introversion are bound to result, for where love is lacking, then and there the mental enemies of the human mind begin to lay siege—and one by one the Trojan horses will be brought in.

Love is a flame, a fire, a desire. It is a heaven to be found everywhere. Mental harmony has no more essential base than love. The cement and solvent of love is always needed, no matter how much intelligence otherwise may be involved. Love is so powerful that though one catches a flash of it by its reflection alone, it sets everything on fire. The coldest heart is warmed thereby. The boundless pride, the sudden joy, the violent delight that spring up from the presence of love, animate as nothing else can. The great power of love lies in the matchless harmony that it creates. Love helps to construct the very state for which Plato argued and reasoned everywhere in both Republic and Laws: Harmony in the human mind. It does this by very materially helping to banish those conditions which breed fear, repression, cowardice and introversion. Love invites freedom and ease of communion, and establishes a *state of equality* between parent and child. It is the foundation of confidence and the superstructure of sincerity. The wise and the foolish will tell you this and that—but I tell you frankly that the whole question of childhood is to evoke by wisdom and love. Let those solemn words be inscribed in every heart.

Rousseau himself has said: "Childhood is to be loved. . . . The years that ought to be bright and cheerful are passed in tears amid punishments, threats and slavery."¹⁵⁸ Previous to this he had already said the following words: "Cruel restraints, both physical and psychical, have an evil influence upon temper and constitution. . . . The first gifts they receive from you are chains, the first treatment they undergo is torment".¹⁵⁹

¹⁵⁸ J. J. Rousseau: *Emile*, page 42.

¹⁵⁹ *Ibid.*, page 16.

I am not sure that Rousseau ever analyzed in his own mind the psychology of love as a constructive agency, or the significance of psychical restraints from the standpoint of repression and introversion, but his general propositions are eminently correct. If there is to be psychic harmony in the human mind, then children must be guided by the sweet and patient instrument of love. To that end, *conviction* should always be made the keynote in the disciplining of childhood to the fullest possible extent—for as Mosso has said: "Whatever be the force of authority, it can never compare with conviction in efficacy".¹⁰⁰

The difficulty with any discipline of authority which is divorced from love and conviction is, that while it may exact obedience, it may be doing so at the price of demoralizing the mind of the child—and that means wrecking the future. The great desideratum in the disciplining of childhood is not obedience, regardless of how that obedience is obtained, but discipline in conformity with the best demands of the biological integrity of the future individual. The final product of our discipline must be matchless mental harmony in which reposes the bedrock of courage, self-mastery, naturalness, and a perfected ease and freedom of expression. In case that our ultimate product is a poor, trembling coward, both directed and betrayed by a mind engulfed with the deadly poisons of fear and introversion, then indeed it would be far better that that kind of discipline were sunk into the bottom of the sea.

The sum total of our discipline and our guidance of childhood must be to head off cowardice, self-consciousness and introversion at all costs. To perform that task may seem a humble function. But I want to assure the world that nothing is holier. Indeed, the world's moral responsibility in this direction is much greater than it has ever dreamed thus far—because the world in the past has seen simply a physical child, without either seeing or dreaming of the tremendous significance of the mind within. Hitherto the world has been pitifully blind concerning the psychic

¹⁰⁰ Angelo Mosso: *Fear*, page 265.

anarchy that its civilization has set up within the mind of man.

But it is now time for the world to awaken from its long sleep of ignorance—and to judge all of our educational endeavors by the mind deposits that the individual carries away with him. We must see that introversion is a deadly poison. We must see that expression is the first law of growth, and that accordingly anything that blocks expression is not to be tolerated. We must see that undue repression fills the mind up with poison deposits, and that those deposits through their lodgement therein shatter the very mind that shelters them. We must see that the deposits in any mind constitute what one might call the permanent cast of that mind. All opinions and all attitudes of conduct are ever at the mercy of those deposits, regardless of whether they are in the conscious mind or the subconscious. The life line of any individual at any time may be said to be exactly the composite resultant of those same deposits, operating as a balance between the two subdivisions of the mind. By removing repressions and the fears connected therewith, by means of resort to free expression, we distinctly prevent those restrictions and those inhibitions which interfere with the development of power and personality. It is largely the knowledge of this fundamental fact that makes the scientific direction of childhood possible.

Above all, let us not underestimate the tremendous principle with which we are here dealing. Introversion is an agency which is undermining the health and sanity of the human mind. Its inevitable product is self-consciousness. It in turn spells self-condemnation—and both together constitute two of the greatest curses ever visited upon civilization. Indeed, in a certain immediate sense I might be permitted to say that the very purpose of education is to keep self-consciousness out of the human mind. The way to do that is to banish fear from the world, and then never to burden the mind with unexpressed desires and wishes—and never by any course of conduct to force the mind to harbor within its depths any secrets or any series of secrets which

under all normal conditions it would speedily give up. In other words, the subject matter of the mind must not be *in* the mind, but *outside* of the mind. That simply calls for the release of the mind, rather than for the storage of it. In a most significant sense, expression is the one great friend that a troubled creation can call its own.

The instinctive urge of expression is testified to by a thousand facts in daily life. Every invention ever made by man spells expression—every piece of machinery from the simplest to the most complex. Speech itself, which was originally but a system of emotional sounds, is the instinctive echo of expression from the soul. If expression were not both a demand and a command of creation, there would be no language in the Universe at all. But in contrast to such a state of void, think of the social mediums of expression everywhere—the press, the telephone, the telegraph, the mail service: All bear evidence of the great need of expression—not fundamentally at all for social ends, but for basic, biological ends, although of course social ends are at the same time served. Gossip itself is one of the best possible evidences of the instinctiveness of expression—and of the need of it. Even secrets are almost impossible to keep for the same reason—for the reason that expression is the law of Nature everywhere. Convicts themselves, as a rule, find nothing more torturing than the very secrets that they would try to dam up within their own mental haunts. For this reason it has not been at all uncommon for unapprehended criminals voluntarily to “give themselves up”. Much of the pain and poison of the pangs of a “troubled conscience” is little else than the pressure of introversion in a troubled mind.

The line of our duty should therefore be clear: Education must not deal *ex-officio* with children. They must be treated as responsible beings, in that they are the infallible carriers and embodiments of Nature’s instinctive mandates. What resistance, I ask, can possibly be offered by a delicate personality to the chains of an imposed ignorance from without? If the world would see an image of fear, frank

fear, anxiety and anguish, let it look upon either childhood or youth during those awful moments when silence and solitude are sought out to live in an introverted world, because there is no place where either may lay its head and tell in confidence and love the secrets, the wishes, the desires that Nature is so loath to give hermitage in the human soul. If parents could see the fundamental manner in which they are builders of life psychology, they would so arm themselves with the compound of intelligence and love, as to contribute no more to the morbidity of childhood and the world. Instead of crushing expression in childhood, they would invite it and cultivate it in thousands of ways that can never be written into any book. Above all, the mental health and mental naturalness of children and all mankind absolutely demand rational light on the bodily processes of reproduction and elimination. To forbid light on these functions is nothing short of mental and physical calamity. From the beginning of time the sex instinct has been enshrined in love in terms of art, literature, music, drama. Let us enshrine it in our education in terms of the light that every mind by virtue of Nature demands.

Finally, I warn parents and others against the great danger of showing preferences among children. Nothing in all the world will make certain temperaments turn to introversion more quickly than just that—for, be it borne in mind, that as false as is the siren of introversion, its call has a charm that is all its own—the charm of holding out a self-cure for evils, either real or fancied, and the treacherous feeling that in the subjectifying process a satisfying revenge of some sort or other is being worked out. The attempt, therefore, to prevent introversion in the mind of childhood and youth, must by no means be a half-hearted, neutral one. It must be a positive, aggressive, sympathetic, intelligent one. Anything that tends to clamp up the mind, and lock it up in silence, will be vigorously avoided. On account of this fact, the very shadows of fear will be banished. Corporal punishments will be looked upon with the most tremendous suspicion as being fraught with great

dangers in the long run—because of the fact that such punishment is ordinarily an introversion breeder. Friction of all kinds in every home will be reduced to the lowest possible minimum—for, I say solemnly, show me a home where friction is the rule and the spirit, and I will point out to the world a home whose children are almost fatally doomed to small things in life. *Friction* and *failure* ought to be accepted as synonymous terms in every home in the land.

Furthermore, such things as concealed discord in the home must be banished from the environment of children—for, as far as children are concerned, nothing is ever really concealed. The mental states of parents, and the mental atmosphere of the home, find their way into the child mind in a most positive and unmistakable way. The conscious and subconscious states of children thus become in this way exactly what the general atmosphere of the home is. For this reason, just as the parents adapt themselves to the world, so too does the child. This fact is utterly unescapable. Never was there a photographic plate so sensitive or so enduring as the mind of childhood.

Once more then, the interplay of deposits between the conscious and subconscious minds constitutes the very archway of the individual. The interplay of deposits establishes the *feeling tone* of the individual in every case. It is on the basis of what deposits are in the human mind, that we must revalue all human conduct. Accordingly the voice of all civilization must be raised against fear and repression, the two chief springs of introversion in every age. Self-consciousness and self-condemnation must be seen as two of the most terrible scourges ever visited upon mankind—and that both of those afflictions are the ever-present symptoms of introversion. The *reversion* of the human mind must end. Those instruments which have converted the mind of man into an inferno of nameless and eternal torment must be driven from our midst. The inquisition of introversion must be ended. Mankind must no longer be “pinched in the corner like a coward”. A part of that great reform will rest in a sane recognition of the fact that,

*Nature's first great law of growth and development is expression.*¹⁶¹

In the next chapter we shall deal with the subject of *Psychic Re-education*, or the clothing of the mind anew.

¹⁶¹ For a detailed treatment of the effects of repressed wishes and desires in childhood and youth, the reader is referred to the various works by Freud and Jung. I believe, however, that these authors have made a mistake in tracing so much of their philosophy to the repression of thoughts concerning *sex* alone. I am convinced that the most prolific source of introversion is *fear*. It has done more to strangle expression than everything else in the Universe.

CHAPTER XIII.

THE PURPOSE OF EDUCATION

BIOLOGICAL INTEGRITY

PSYCHIC RE-EDUCATION

Reduced to its lowest terms, my educational treatment thus far might be said to be about as follows: That the combined forces of civilization have ever been blind to the fact that man has a mind; that the human mind has accordingly been fed on the wrong kind of material at all times; that the mind of man is therefore in a state of psychic chaos and profound psychic unharmony; and finally that education has been tragically unconscious of the fact that this mentally abnormal by-product of the educational processes has been more stupendous in its far reaching effects than has their main output. The question then becomes this, namely: What is the minimum requirement necessary in the way of reform and revolution in order to make education right?

This question has been quite completely answered time and time again in the preceding chapters. In the last chapter, for example, it was pointed out that no education is at all thinkable where *introversion* exists—and furthermore that the only way to eliminate *introversion*, is, first to drive *fear* from the world; and, second to honor *expression* as Nature's first great law of growth. But there is still at least one more thought to add for the sake of summing up in one perfected concept the substance of everything that has been presented thus far from chapter to chapter. I refer to the subject of the present chapter—*Psychic Re-education*.

By psychic re-education I mean a refurnishing of the human mind. It is a complete changing of the individual's habits of thoughts concerning himself and the external world. Civilization must clothe the mind of man anew—

because, for all impaired human efficiency, as well as for all of life's misery, *we must always go straight to the psychological*. The real battle of life is not in the words of the proverb—"to keep the wolf from the door"—it is vastly deeper than that: It is an infinite and endless struggle against the anarchy and unharmony of the human mind—against the inner torture of the ghosts and hobgoblins of haunting fears. The only hope of deliverance from that bondage is a sweeping psychic housecleaning. That is what I mean by *psychic re-education*.

The crying need of the hour—what is it? *Self-control*—positively! But *self-mastery* today lies weeping at the fountain—because civilization has unconsciously been doing a great negative injustice to her pupils: *Endowing them with cowardice*. As educational forces, the home, the school, the church and the State have all had their respective hands in that process. The mistake, like most mistakes, has been one born, *not* of intent, but of—*ignorance*. Hitherto the world has simply not understood the true standard of human value. It has not seen that the real standard of educational value is *what is actually happening to the pupil on the inside of his mind*. The world has been thinking right along that the criterion of education is the degree of favorableness with which certain ponderous statistical tabulations concerning *attendance* and *promotion* reflect back upon the school—or the rapidity and the accuracy with which numberless intellectual facts have been fed into the mind of the child. The constant emotional deposits which have endlessly found their way into the human mind, thus completely establishing the *feeling tone* of the individual—those deposits have never constituted any criterion of the world's education, for the reason that the world has been blinded by its *social goggles*.

This fact is evidenced by the finished products of our education—and by the failure of educational literature everywhere to strike deeply. One writer, for example, has this to say: "The complex process through which the child passes in reaching full development and maturity forms one

harmonious, consistent and beautiful whole''.¹⁶² From the standpoint of Nature's organic plan, that is entirely correct. But when we consider what an abominable jumble society makes of the psychic side of that same child, the hideous fact of the matter is, that the "harmonious, consistent and beautiful whole" of which Putnam speaks does not materialize at all—for no organism can be either "harmonious"—"consistent"—or "beautiful" where its mind is wrong. Putnam made the mistake of getting Nature's wonderful design mixed up with what a false education actually does. Education must take unto itself no credit whatever for Nature's raw material. The only thing of which education is entitled to boast is what she finally does with the material and designs that Nature places in her hands. This fact has been overlooked generally by the educational world.

A somewhat related fact that has been missed by education is brought to mind by the following words: "Many years ago, on being asked for a definition of education I described it as the process by which the individual is elevated into the species. . . . I set a very high value on the *accumulated wisdom* of the race".¹⁶³ My objection to this statement is, that I personally entertain a far greater concern for the "accumulated" *ignorance* of the race. It has been amazing to me that educators can talk with such equanimity of the child's *social inheritance* in terms of "accumulated wisdom"—and yet never utter one syllable about our "accumulated" *ignorance*, when the latter outweighs the former, in my opinion, as a mountain a molehill. Talk about "accumulated wisdom"! Let us no longer labor under that delusion—that our social accumulations from the ages are wisdom, and wisdom only! Let us rather get conscious of the fact that our *accumulations* are teeming with *ignorance* everywhere—an ignorance that must be guarded against on every hand—and that we must

¹⁶² Putnam: *Manual of Pedagogics*, page 23. The *italics* are mine.

¹⁶³ W. T. Harris in Lang: *Educational Creeds of the Nineteenth Century*, pages 36-7. The *italics* are mine.

be scrupulously careful what "accumulated wisdom" it is that we pass on to the individual in the process of "elevating him into the species".

The race has no right to impose any of its *accumulations*, *per se*, upon any individual. The whole question must be determined by the *truth* of those accumulations—that is, their actual food value to the individual in the process of the making. Anything which looks like food, but which is in reality poison, must be cast out and away. And, in this respect—what is poison? I answer: Fundamentally anything which finally sets the individual adrift with a discordant, unbalanced mind. In proportion to the degree that the human mind is not right, then the "accumulated wisdom" of the race is only *accumulated ignorance*—and nothing under all heaven can make it anything else. The ultimate stuff of the mind must be our criterion.

It has been said that, "The Olympic dust was the richest treasure which a young Greek could gather on his brow".¹⁶⁴ There is likewise a one richest treasure which education can bestow on the brow of every individual within her arenas. It is that *self-poise* and that *self-power* which are the matchless and enduring wreaths of psychic harmony. Kant, who is our modern Socrates, had a vision of this great psychic garland when he said: "Let each soul build up within itself a coherent and rational world, so that it can lead a free, moral, natural life in the society of others". Socrates adopted the old Delphic oracle—*Know Thyself*. That oracle can mean but one thing: *Biological integrity—a harmonized mind*.

But in so far as we lose sight of the human or biological aim for the social or national aim we err—and our education degenerates. We err and degenerate because we miss the colossal and indispensable mark of principle. A sure symptom of that erring is endless controversy and perpetual unrest. We may always be sure that some great underlying principle is being lost sight of where a thou-

¹⁶⁴ S. S. Laurie: Historical Survey Pre-Christian Education, page 213.

sand and one conflicting opinions and doctrines hold the attention of the world. The reason for this is, that Nature eternally refuses to become a party to any process that would attempt to salve over even the smallest iota of underlying error.

Educators, for example, have been quarreling for many a day whether it should be science, classics or mathematics. Mill, Newman and Gladstone were strong for the classics. They said that they are necessary for *culture*. Locke, Carlyle and Spencer considered the classics not only as a waste of time, but also a hindrance to soul growth—and so on, with no end of controversy. Similar conditions have always prevailed. In his own day, Aristotle summed up the matter as follows: "For mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or moral virtue. The existing practice is perplexing; no one knows on what principle we should proceed—should the useful in life, or should virtue, or should the higher knowledge, be the aim of our training? All three opinions have been entertained".¹⁰⁵

I say that the quarrels of education are due to the fact that all of the parties to the controversy have missed the gigantic principle for which Plato pleaded—*harmony within the human mind*—and that it is not classics or mathematics or science or anything else where the shoe pinches at all. The real tack in the shoe is not any of these things. It is the mind itself where things are wrong. In my opinion, it makes no difference whatever what it is that any individual studies, primarily. The thing, however, that does make a very great difference is what is happening to the individual from day to day and year to year on the inside of his own mind. That is why I go so far as to say that it is practically immaterial what a person studies. The big issue simply does not lie in the field of what one studies at all. It lies in that other field—that field to which I have been referring over and over again with an almost

¹⁰⁵ Aristotle: *Politics*, Jowett's translation, page 301.

monotonous regularity and emphasis—the *field of psychic harmony*: The *biological integrity* of the individual.

It is the very first and very last function of education so to train the individual that he may have the highest possible degree of *psychic poise*. This poise or harmony is the one great bed-rock condition of all individual development, evolution and attainment. It is furthermore twofold in its nature. It involves, first a harmony within the mental faculties themselves; and second a harmony with one's mental environment. But the former is by far the more important of the two—for it is the *end*. The latter is only a *means*—yet a very important one, since it caters to the first. The awful tragedy has been that education at its very best has never gotten beyond the single concept of *external* adjustment.

The great desideratum in education is what Rousseau partly sees, but which he does not fully develop, when he speaks the following words: "In the natural order of things, the vocation common to all is the state of manhood; and whoever is well trained for that, cannot badly fulfill any vocation which depends upon it. Whether my pupil be destined for the army, the church, or the bar, matters little to me. Before he can think of adopting the vocation of his parents, Nature calls upon him to be a man. How to live is the business I wish to teach him. On leaving my hands, he will not, I admit, be a magistrate, a soldier, or a priest; first of all he will be a man. All that a man ought to be he can be, at need, as well as any one else can. Fortune will in vain alter his position, for he will occupy his own. Our real study is that of the state of man. We must take a broader view of things and consider man in the abstract".¹⁰⁶

For "the state of manhood" used by Rousseau I would substitute the term, *the state of psychic soundness*. I would do that for the sake of making it unmistakably clear what it is, in my opinion, that "the state of manhood" consists of—and also for the sake of focusing the attention of educa-

¹⁰⁶ J. J. Rousseau: *Emile*, pages 13-14.

tional consciousness still further upon the one constant theme of the present book. I of course do not know just what Rousseau meant by "manhood in the abstract"—but I believe that he held in his perceptions many of the very things that I have been analyzing. I am positive that before any individual becomes a priest, a magistrate, or a soldier—or anything else—he should first be sound and harmonic in his mental organization. As Rousseau said, he must be a man—*not a coward*. He must be the complete embodiment of *biological integrity*. With that foundation, indeed "Fortune will in vain alter his position". Rousseau was right.

Long ago it was said that a house divided against itself cannot stand.¹⁶⁷ The reason is, that a house so constituted rests upon the purest sand foundation of them all—and in the very path of the most dangerous breakers. If this be so, how then can a living human being whose nature is out of self-balance expect to be able to stand? When the mind of any individual is divided against itself, what else is there for it to do but to fall—and to keep falling eternally in failure and distress and oblivion until death finally puts an end to it all? Verily, the principle of the divided house operating within the mind of man is the cause of far more human misery than anything else operating in the whole world. Little perhaps did the poet Gray dream of this when he wrote the following lines in his *Elegy in a Country Churchyard*:

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have swayed,
Or waked to ecstasy the living lyre.

But knowledge to their eyes her ample page,
Rich with the spoils of time did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of the soul.

¹⁶⁷ The Bible. Attributed to Jesus in Matthew 12:25.

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

Some village Hampden that with dauntless breast
The little tyrant of his fields withstood;
Some mute inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood.

THE EPITAPH

Here rests his head upon the lap of earth,
A youth to fortune and to fame unknown;
Fair science frowned not on his humble birth,
And melancholy marked him for her own.

If the educational forces of the world could only understand that the highways and byways of life are literally thronged and choked with people everywhere who carry about with them wherever they go, silently and secretly, the very mystery of their failure and lifelong misery—their crushed dreams and hopes and ambitions! If humanity only knew the great fountain haunts of the desert air of life, by which the choicest flowers are withered away! If they only knew the name and the place of all the most hideous “dark, unfathomed caves of ocean”! If they only knew what it is that assigns to troubled oblivion its countless gems “of purest ray serene!” If the world only knew just why it is that for the countless multitudes of life’s labors “Chill penury repressed their noble rage, And froze the genial current of the soul”! I say that if civilization only knew that the blasting breath of fear, converting the human mind into a Sahara of wreckage and desolation, is the one mighty secret as to why “Some mute inglorious Milton here may rest”! If humanity only knew that the greatest crime known to eternity is the planting or the permitting of seeds of fear in the mind of a child! If the world only knew that between hobgoblins, devils, demons, bogey-men, corporal punishment and a Supreme Being

whose chief characteristic is wrath and revenge, humanity has been perpetually on the cross of a living death—then the world would see the real meaning of the observations made by Thomas Gray—and understand that the call for the *psychic re-education* of all civilization is the very first voice to which the world should lend its ear.

Now, if civilization were really true to its name, then indeed civilization might well be defined as *so many escapes from fear*. But since civilization has not been true to its name, but has rather lived continually under a usurped name, the real escapes from fear have been few—for, while in point of chronological order, fear is one of the very first of all emotions, it is still with us—still abroad in the land as a withering, pestilential breath—still the same old acquired trait due to the world's elaborate machinery for perfected education therein! At the same time the intensity of fear and the ultimate effects of fear remain the same age after age. As one writer has said: "No matter how refined we are, we fear in the same terms of the same old gross organs and functions as do the brutes. We fear in the heart, the lungs, the skeletal muscles, the brain, the kidneys and the stomach—and sweat because this was once necessary in order to regulate the temperature in violent effort"¹⁶⁸ The same author says again: "Fear¹⁶⁹ is a pathis, obsessive, so concrete that it is no wonder that it was long held to be a morbid entity, or even that Brown-Sequard thought that he could inoculate its bacilli".

Indeed after its full swing down through the ages, so tremendously far-reaching and destructive and organically undermining are the effects of fear that an authority on this subject is led to speak as follows: "We might almost say that Nature had not been able to frame a substance which should be excitable enough to compose the brain and spinal marrow, and yet should not be so excited by exceptional stimulation as to overstep in its reactions those psy-

¹⁶⁸ G. Stanley Hall: *Am. Jn. Psych.*, April, 1914, vol. xxv., page 195.

¹⁶⁹ G. Stanley Hall: *Am. Jn. Psych.*, vol. viii., No. 2, 1897, page 243.

chological bounds which are useful to the conservation of the creature''.¹⁷⁰

Think of it! Mosso's suspicion is that fear is so fundamentally overwhelming in its destructiveness that it has actually *outdone Nature* in the ability of her nervous substance to cope therewith! Let us think of that if we will! Behold *fear*—that psychic fraud and traitor that is too much for the processes of Nature! Fear—that lamb-like beast which has crushed from the lion its courage and substance! Fear—that pest of the psychic world, which should have been cast off ages ago with all her trappings of related ignorance!

The word *fear* in itself may look very simple, but its nature is such that it attacks and deteriorates the entire psychic fibre of each and every organism that it touches. Fear eats the very heart out of creation—in exactly the way that Mosso has just said. It is the most deadly enemy that the Universe has ever known—because in addition to its *organic attack*, it nullifies every act of the will in such a manner as to leave its victim in a permanent state of the most abject slavery. It does this all the more completely because of the accusing fact that most of the fetters of fear are forged in childhood—by parents, teachers, playmates, neighbors, strangers. The arch enemies of childhood are therefore pretty largely those very persons who would gladly lay down their lives for them.

Now here is the consideration before us: *Psychic re-education* should have proceeded by marked degrees from century to century down through the past. *But it has not.* Therefore it must begin *now*. That process must be primarily through the psychic re-education of society, of civilization, itself—for just as long as the "accumulated wisdom" of the race is simply nothing of the kind, then must the individual be eternally subject to the inheritance of a false social environment. That has been the condition in the past—and it is the condition in the present—and it will continue to be the condition in the future, until such

¹⁷⁰ Angelo Mosso: *Fear*, page 295.

time as civilization purges itself of its *accumulated ignorance and stupidity*.

Let us note therefore that psychic re-education means a purification of all our concepts. For the individual, for example, as well as for society, psychic re-education is going to involve more than the attainment of *courage* through the driving out of *fear*. It is going to mean more than the self-realization of that spirit of which Whyte-Melville has spoken somewhere in referring to a fox—"His heart, like his little body, was *multum in parvo*, tough, tameless and strong as brandy". Psychic re-education will be more embracing than the priceless jewel that we have called *courage*. Among other things, our work of psychic housecleaning will embrace the setting up of absolute candor and honesty as one of the essential bases of the harmonized mind. As a condition it will be somewhat comparable to the *justice* of Plato, but its fundamental bearing will be rather that of justice to *self*—because no real mental harmony is at all possible where deceit, falsehood and treachery exist; for, the moment that any individual is the conscious possessor of such traits he begins living at once in a double world: a world of actual inward reality, and a fraudulent world of outward pretending.

Of course, on the other hand, it must be admitted that all mental dishonesty and insincerity is very largely the product of fear. The very moment that fear begins to operate in the mind of any child, that moment mental candor takes its flight. That moment psychic deceit steps in. That moment our individual becomes a *seeming* and *defensive* one. That moment treachery, silence and reticence take possession of the mind. That moment self-consciousness is born. That moment introversion begins. That moment the great insidious taproots of self-condemnation convert the entire mental organization into a wilderness of obnoxious and worthless weeds.

We are thus confronted by the great fact that the accepted principles and laws of moral action must center themselves in the human mind—but the world thus far does

not know it. The reasons, for example, why one should neither lie nor steal, outside of the fact of injury to others, are by no means the ones ordinarily given—those based upon mere external pronouncements of a prohibitory nature. The reasons do not at all fundamentally rest in any supremely authoritative injunction to the effect that “Thou shalt not”. Such pronouncements are but crystallized rules of action. The real reasons therefor, when once all the lights of understanding are turned on, are seen to be purely psychic in their essential essence. The requirements of mental harmony demand the presence of those conditions that are prerequisite thereto. Anything that savors of falsehood and deceit is of course directly antagonistic to those requirements. Consequently, we may set it down as a fact that in general any life philosophy is right only in proportion to the degree that it finds its sanction in the field of inner mental harmony. It is fundamentally on the basis of psychic results that human conduct must be governed. *What an individual sows, that also shall he reap* is not all a vindictive, artificial and external proposition. It is purely a question of *unescapable psychology*. The world would be much better off today if instead of the utterly fallacious and childish ridiculous dogma of theological hell-fire, there were provided the actual truth—that of psychological and physiological hell-fire here and now—and if indeed there be a hereafter then a psychological hell-fire of psychic-torment. In other words, it is about the unseen biological laws operating in the living human brain that the motives and the results of human conduct must center.

Psychic re-education demands therefore that every social thought-crudity make its hasty exit from the shores of our civilization. In my opinion, nothing could be more monstrous in its effects, for example, than the artificial creation of an artificial hell and an artificial purgatory for the purpose of scaring people into right conduct by means of holding up before the mind the fear of ultimate punishment. It is monstrous, because in the first place it is built upon

fear; and in the second place it is built upon the blackest falsehood that ever darkened the planet; and in the third place it paralyzes the logical faculties of the world with unspeakable stupidity; and in the fourth place, it decoys with its juggling the eyes of humanity away from the real truth—away from the actual hell and the actual purgatory of the Universe: The great law of Cause and Effect operating right within the precincts of the human mind itself. I say that anything which steers mankind *away from the truth*, instead of *toward* the truth, is a curse.

Now it is not my intention at all to minimize or deny in any particular the principle of punishment. Rather do I emphasize the fact that it is a *principle*. It follows violated law *naturally*. I deny that it follows any artificial whim mechanically. I also deny that there is anything vindictive about any punishment that is not administered by the hand of man. *Punishment is simply the inevitable penalty of violated law*. That is one principle which must be deeply ingrained in the psychic re-education of the world. I emphasize over and over again that punishment is a *natural* thing. This Universe is by no means so insufficient unto itself as to require any artificial bolstering up from the outside by means of such childish mechanical devices as Dante has described to us. The laws of the Universe, I say, can take care of themselves. They are not built upon idiocy. Slap any single one of Nature's laws in the face, be that law physical or psychical, and see how positively Nature will slap back—and that too with a good high rate of compound interest thrown in! It is not at all necessary for Nature to yell "Fire" or "Murder" or "Help" for the purpose of getting some assistance from the outside, in order to enable her to whip to the uttermost any person who would presume to violate her laws. By no means is this Universe constructed so ridiculously as that. Attached to every law in the Universe is its own provision for complete, inevitable and adequate punishment in case that that law is infringed upon. If anyone doubts this fundamental proposition, let him walk through any insane

asylum, any hospital, or any invalids' home—or into any mercurial paradise of the world, such as Hot Springs, Arkansas—and if the observer's eyes are open, he should soon come to the conclusion that I am speaking the truth.

Furthermore, social law works in conjunction with natural law, producing in the mind of the individual certain states of consciousness. It is through this point of contact between the two sets of laws, natural and social, that I put forth the proposition that as far as mankind is concerned, all law centers its operation and its effects in the human mind. It is in the mind of man that we must look for the reward of all good conduct, and for the punishment of all evil conduct. It is on the basis of this principle that the psychic re-education of the world must proceed.

And it is on this very same basis that the day for such re-education must be hastened. The world has already too long put up with the shameful results of a life philosophy that is built upon the thought-crudities of pagan superstition and pagan ignorance. Instead of the mechanical motive of fear, we must substitute the natural motive of love and law. Instead of some postponed, vindictive, artificial and whimsical punishment, we must substitute a punishment that is immediate, remedial, natural and logical. The eyes of the world must be centered upon the monumental fact that psychic and physical and social law is constantly at play in the human mind—and that it is on that battlefield alone that each individual is either crowned with garlands or crucified with thorns. This great fact must command the attention of every civilization—while every superstition, every falsehood, every tradition, every dogma that would blind and seal the eyes of mankind to truth, must be driven out bodily into the dark night of past ignorance, whence they have come.

I would emphasize once more, therefore, that in the work of psychic re-education, first of all, society must reorganize its body of concepts. It must get rid of all those notions which run counter to truth and law and logic. For example, in the direction and discipline of child-

hood, society must root out of its philosophy all that part of its alleged culture which rests upon fear. This will take away every ghost and every hobgoblin with which children are terrified. It will take away cowardice and implant in its stead courage. It will eliminate all terrorism and all violent outbursts of anger in the treatment of every child. It will also take away from our social culture all the debasing and destructive fears which pagan religions have fastened upon us.

It is thus by a social refinement and social rebirth of the concepts that we entertain, that society will be in possession—not of an alleged “accumulated wisdom”, but of a real truth-culture that will be both safe and worthy to pass on to the individual. Psychic re-education must plainly depend on society’s having in its tenure just such a culture on which to feed the person who is *being elevated into the species*. Just as long as society’s culture is falsehood, just that long will society saturate the human mind with rubbish and deadly poison. The true measure of society’s culture may be said to lie in society’s attitude toward the Universe. If that attitude is *fear*—then the resulting culture is savagery. If the attitude is utter defiance or denial—then the corresponding culture is brutality and stupidity. If the attitude is merely to idealize the Universe, and sing its beauties and harmonies—that is blind art. But if the attitude is to learn its laws as they *live and move and have their being* in the mind of man—then society’s culture is science. No civilization on the globe has ever yet reached that last stage of culture. Psychic re-education points out the way by which it may be reached. Thus far no society has ever gotten beyond the stages of blind art. Of course, along mechanical lines the scientific stage is reached everywhere—but, bear in mind, we are now talking under a new order: About *man*—and *not* machines. I say that the stage of *human* science has never been reached in history. That is why I say that the psychic re-education of the world must begin *now*—and march on forever!

The next chapter will be the final one.

CHAPTER XIV
THE PURPOSE OF EDUCATION
BIOLOGICAL INTEGRITY
CONCLUSION AND SUMMARY

In the writing of this book I have had a plan. That plan has been to talk seriously to civilization everywhere about the most important question that one could ask in the entire field of human affairs—*The Purpose of Education*. It has been the burden of my efforts to show that in the consciousness of aim—and in the rightness of aim—and in the specifness of aim—lies *the real dynamite of everything*. I have tried to show that the actual value of all educational endeavor must forever rest upon the degree with which educational consciousness is engulfed with the importance of the *purpose* concept; upon the detailed and unassailable accuracy of that purpose; and upon the unyielding persistence with which that purpose is held ever in mind at every single step. My plan has been to place in the sky, as it were, a great sign-board calling the attention of the world to the fact that the *end-point* of education is a matter of *serious, solemn* and *immediate* concern for every civilization on the globe.

The reader is of course familiar by this time with my procedure from chapter to chapter. In the very beginning I laid down the proposition that, although education is incomparably the most important problem ever undertaken by the human race, that problem has never been solved right—that it still remains the same old Sphinx by the roadside today as it was in the lost centuries of immemorial antiquity. The widespread prevalence of intense human misery in the form of crime, disease, unrest and poverty was accepted and submitted as most ample evidence that education has failed miser-

ably to answer correctly the instinctive and longing cry of mankind for the truth that would *make them free*. But I went further. I showed that education today is asleep at the switch—so sound asleep that it is not even conscious of what it is that ought to be the mightiest mountain peak within its entire dominions: *Purpose*. When education was asked in chapter two what the greatest question is that might be raised in the length and breadth of the whole world—education was aroused out of a heavy Rip Van Winkle slumber. Upon awakening, it was astounded at such a question. Then when education began formulating its answers, it talked with about as much depth of perception in the field of fundamental educational values, as a child in the first reader. None of its submitted answers were entitled to live for ten seconds as *final satisfaction* for the question that had been asked. The answers that education gave were overwhelmingly in the category of chimney stuff—up in the gallery tinkering with skylights before the foundations were laid. All of the answers in question were splendid secondary or tertiary material—but not a single one of them consisted of substance that was *primary*. *They all confused secondary things with essential things.*

Then in the third chapter my own answer to my own question was given. That answer was, that the greatest possible question that one could ask in the field of education is this, namely: *What is the purpose of education?* That interrogational answer came as another shock to the educational world—for the reason, first, that education did not have anything so foolishly simple as that on its mind; and, second, for the reason that *education has long been laboring under the profound delusion that it had settled the purpose of education a long time ago*—or, more properly speaking perhaps, that educational purpose is a sort of *self-settler* that doesn't require any conscious attention from anything or anybody.

My next step came in chapter four, when education was asked what, in its opinion, the true purpose of edu-

cation is. All told, six of its prevailing purposes were considered, in addition to a number of side comments by various educational leaders. But all of those answers and comments, upon being weighed in the balance, were found wanting. None of them measured up to the basic demands of the sacred thing that we call education. The chief criticism offered against current educational purposes in that chapter was, that those purposes are too vague, too general, too incidental, too secondary, too commentary-like in nature. None of them are fundamental. Not one of them focuses educational attention upon the one eternal goal from which education must never let its gaze fluctuate for even a second. As statements intended for some other field than *ultimate purpose*, each of the answers and comments in question would be eminently true enough. But when it comes to the great foundation of purpose, then each and every one of education's submitted answers must be branded as a usurper of the most dangerous type. Think—any way—of the mere fact that education has—not *one* purpose of education, but at least *six*!

The reader will next recall that in chapter five my own purpose of education was advanced, namely: *The purpose of education is to guarantee the biological integrity of the individual*. By this it was meant that the first great, instinctive, universal and inalienable right of every individual is that of *spiritual self-preservation*—that endowment which gives to every individual the innate sense of *self-poise—self-security—self-power—self-command—self-respect—self-approval—self-justification*: That development which enshrines every individual with the spirit of courage—leaving no single trace of cowardice—no trace of fear—no trace of self-consciousness—no trace of self-condemnation—no trace of introversion—no trace of anything which might in any way tend to break down the granite of sound psychic-personality. It was shown that the real criterion of education is not any mountain of facts that may take up their residence in

the human mind—but *positively the degree of inner mental harmony that exists within that same mind*. The thesis was set forth that no coward is entitled to be called educated, since cowardice is the one sure guarantee that biological integrity does not exist for that individual. The fruits of mental harmony were shown to consist primarily of courage. Where biological integrity obtains, the individual *easily and unceasingly endures* his own *presence and existence*. But where it does not obtain, then we have the case of the coward silently shot through and through with the degrading spirit of *self-apology*. Biological integrity therefore *hinges upon courage*. In that same chapter the further fact was introduced that the setting of our educational stage must shift *from society to the individual*. It was emphasized that the individual himself must be made the *end* of education—and that society is only the *means* of education..

But further analysis led to the fact that the one thing that has ever stood as an eternal foe and enemy of *biological integrity* is the world-wide beast that we call *fear*. That fact was developed in considerable detail in chapters six, seven, eight and nine. In terms of both psychic and physical arguments, fear was shown to be the most appallingly destructive monster in all the Universe. It was pointed out at much length that fear is the murderous outlaw and the insidious traitor that has had biology by the throat for ages. Its victims have been both man and beast. Even today, in the very heart of so-called twentieth century civilization, the great ravishing field of operation for this most deadly of all serpents is the holy and delicate mind of childhood.

It is of course unnecessary to repeat here the unspeakable misery and the colossal outrage that fear thus works upon the typical individual as he walks up and down the avenues of life, ever carrying with him the great burdens that are his—in the form of cowardice—crucified expression—introversion—self-condemnation—and every psychic and physical disease that has ever tortured mankind—with

every instinctive vestige of biological integrity within him crushed, withered and blasted before his very eyes—to haunt and hound and humiliate at every footstep—and all because a *purposeless* education has been holding forth in the world. And thus it is that one might say in a different phraseology that the purpose of education is *to keep fear out of the human mind*. I say “to keep fear out” because it gets into the mind from the outside through the contact of the individual mind with the “accumulated wisdom of the race”.

The problem of education is therefore overwhelmingly an *esoteric* one. Past education has ever been blinded by thinking of its problem in *exoteric* terms. It is exoteric obsession to the point of fanaticism that has closed the eyes of the world for twenty-three centuries to the great educational philosophy of Plato. Present day educational leaders have been so crazed over the thought of *adjustment* as the final word in education—and so enthused over comparatively childish projects of every kind—that the infinite world of *inner* mental adjustment has never even occurred to them. Plato’s great scheme of mental harmony has consequently gone begging before the very eyes of those educational physicians who have claimed right along to have the ability to diagnose and prescribe correctly for a suffering mankind.

In this connection it will be recalled that in chapter ten the educational doctrine of Plato was given with detailed analysis—perhaps the first serious attempt that has ever been made to interpret and present what Plato has stood for in education. The keystone of that great man’s doctrine was seen to center about the *harmonized mind*, the cornerstone of which was to be *courage*. We saw that Plato made education primarily consist of driving *fear* and *cowardice* from the human mind—and that his first concern was, *not* society, but the *sound individual in society*. It was shown conclusively that Plato was eminently a practical man, and *totally undeserving* of the charge of “*Oriental asceticism*”. The fact was further

emphasized that while Plato nowhere used a term comparable to *biological integrity*—yet, in its essential substance, that was the very principle for which the man pleaded throughout, in both Republic and Laws. I therefore claim to have the spiritual sanction of Plato for every argument that I am putting forth in this book.

Then in chapter eleven the significance of courage versus cowardice was considered in greater detail, and the point brought out that courage is the one instinctive *right* and *desire* and *guarantee* of every individual in the Universe. By the use of abundant references from literature it was seen that courage is a trait that has always been universally extolled—and cowardice one that has been just as universally condemned. The fact was brought out, however, that cowardice is a *manufactured* product—that cowards are *made*, and *not* born—and that accordingly the coward himself is *not* to be blamed, but *pitied*. The only thing at all that is blameworthy in the case is society with its elaborate *fear-culture*—that institution which guarantees a coward for almost every surviving birth.

It was then in chapter twelve that the great evil of *introversion* was dealt with—that *inward-turning* of the human mind. The thesis was sustained that expression is the first law of all growth and development—and that accordingly nothing can be more dangerous than to deny the right and exercise of normal expression—and that furthermore wherever that right is denied, then the mind must become *in-growing*, instead of *out-growing*—the process of which we have called *introversion*. In addition to the bearing of *repression* thereon, the meaning of *fear* was also shown in that same direction, together with the disastrous resulting products of *self-consciousness* and *self-condemnation*. It is of course not my purpose to repeat any of those detailed arguments here—further than to emphasize once more that *introversion* is one of the deadly prowlers that helps to strangle *biological integrity* in its very lair.

Then finally it was shown in chapter thirteen that

since the human mind is wrong in manifold ways, *it must be made right*. The world must make a *sweeping psychic housecleaning*. The mind of civilization must be furnished anew. The name given to that process was *psychic re-education*. Fundamentally that re-education must be a social one, since it is impossible to give to the individual a new education until such time as the mind of society itself becomes re-purified—because for any education that any individual succeeds in getting he must primarily depend on what he absorbs from the prevailing culture of the environment in which he lives. Society must therefore get rid of every thought-crudity and every element of so-called culture that might tend to feed the individual upon error rather than truth. In particular, society must have such a psychic re-education that every vestige of fear is driven from the world, especially the child world. In other words, if *biological integrity* is to obtain among mankind, then everything that hinders that integrity must be banished from our social and individual atmosphere. Psychic re-education is therefore distinctly needed as a guiding concept in any program of education which would place upon the brow of every individual the mark of positive personality and the signature of that mental harmony immortalized by Plato.

And thus we arrive at the present chapter, having followed carefully the plan that was laid down in the beginning, and having developed step by step the meaning and the justification of the principle which has so many times been referred to as *biological integrity*. No further arguments now remain to be offered. There are, however, a few explanatory thoughts which may be offered before closing—to say nothing of the fact that there is not a single one of the preceding chapters which might not have been treated at considerably greater length.

But let us go on. The reader will note that throughout this work a very frequent use of the term *individual* has been made. It now becomes necessary for me to explain that matter somewhat. Never in speaking of the *individual*

have I at any time had in mind *individuality*. That thought must be made clear. I have not been talking about *individuality* at all. No place, for example, has the intent of my thesis been anything like that touched upon by one writer when he expresses himself as follows: "In attempting to standardize, the curriculum has ignored the needs of the individual child".¹⁷¹ Dewey is here talking about the fact of *individual variation*—the fact that no two individuals are exactly alike—the fact that no two persons can be accorded precisely the same treatment if we are to expect the best educational results. Dewey is, of course, right.

But that is not the argument that has concerned me in even the slightest particular. I am talking about the ultimate aim in education—and say that it is the *biological integrity* of the individual, by which I mean the sacred right of all persons to the priceless principle of psychic sanity. As far as my theme is concerned, eliminate individuality from the plan of creation entirely—do away with variation altogether—make all individuals alike—and my message to humanity would remain unchanged—and that is, that education is a monumental failure owing to the fact that its principles and its purposes contain no provisions anywhere for the building of a good human being in the *abstract*. Education has never charted the *basic, common* needs of *every* individual, regardless of what his individuality might be—therefore, how would it be possible for education to square itself with truth were there no such thing as individuality? Or, granting that our educational leaders along with society attempted "to systematize and standardize" less, and thus cater markedly to the principle of individuality, how would it still be possible for education to cure its patients, merely by drawing upon its present stock of prescriptions, varying their compounding to suit the taste, and regulating the size of the dose to the peculiar needs of each patient? In other words, how would it be possible for a defective education to meet *all* comers when it has so abundantly proven in the past that it is not able

¹⁷¹ John Dewey: *Schools of Tomorrow*, page 41.

to meet even the *commonest* comer? The ridiculousness of blaming Nature's law of variation for the shortcoming of educational performance should be apparent to everyone.

Well, I trust then that I have made myself clear in the distinction that I have drawn between the *individual* as used by myself and by others. While others have in mind *individuality*, I have in mind nothing of the kind. I merely and exclusively submit the proposition that in the great game of education we must at all times keep our eye on the ball—and furthermore that the ball positively is *not* society—it is the individual. This proposition does not aim in the least to minimize the great value and indispensability of society. It is simply drawing a century-upon-century-delayed distinction between *means* and *ends*.

But this distinction is of the most appalling importance—because it is fundamental through and through. Society is a *means* only. Let us never forget that. The individual is the *end*. From this there is absolutely no escape whatever. Here and now, education must resign and reform itself to this fact.

Now, those who do not understand will think that this distinction means the destruction of society. But it means nothing of the kind. On the contrary, it means just the reverse. It means the supplying of society with individuals enormously more perfected than they are at the present time. It means a society of individuals endowed with psychic sanity rather than with psychic chaos and psychic anarchy. It means a society of individuals whose substance is health and harmony rather than disease and discord; whose fibre is courage rather than cowardice; whose essence is love rather than fear. What an awful tragedy it *would* be for society to consist of individuals psychically sane and physically sound! Would that not be a most shocking calamity! But—then—perhaps society simply could not endure at all unless the great majority of its individuals were neurotic wrecks, whose life sustenance has been *cowardice*, *chaos* and *fear*! Some way or other I had never once thought of that!

Still I cannot help lingering longer on this soil. Where, I ask society, ultimately lies all of her troubles? Why, with her individuals, most emphatically! I say that *individual* causes lie at the base of all social complications. It is in the individual that society collapses. But let society pretty much thank herself—because she has never looked to the perfection of the individual. No wonder that the machine which we call society is constantly out of order and breaking down—the individual parts that enter into that machine are faulty to the last degree, not in their *quality*, but in their *construction*. Out of *chance*, *neglected*, *haphazard* parts, society would build a good machine—but I say to society that she is doomed until she changes her plans—until she shifts her gaze from the machine to the perfection of the parts that make the machine. The time to make a machine is *when you make it*. Any mechanic will tell you that. But society's formula for making a machine is to throw scraps of junk together—and then spend the rest of a lifetime trying to make repairs fast enough to keep up with the breakdowns—thanks to the hypnosis of that childish glee which renders one blind to things elemental and elementary!

I say that man must be made absolutely the center of all shifting circumstances. That center can never be society—never be civilization—never be liberty—never be culture. Those things are but the frame of our picture. The picture itself is man, the individual—and whatever that picture is, never worry: It will always be appropriate to the frame.

But here society asks: What shall we do? I answer: Pitiful heavens—get your gaze away from the frame, and look at the picture! How this is to be done has been my ceaseless effort throughout the range of this book.

I have reiterated over and over again one message (and no doubt to the point of extreme monotony), but I will say it again: *The psychic sanity of the individual is the one and only antitoxin for the ills and the evils of the world.* It will be recalled that Plato's formula for such sanity is an education which harmoniously unfolds the mind with

reference to the three major elements of *courage, justice and temperance*. Now if education is not to consist of exactly what Plato has called for, then what wonder is it that society is one endless conservatory of rogues and rascals and robbers and hypocrites and murderers and prisons and asylums and divorces and sin and crime of every color! What wonder that we have millionaires and mendicants! What wonder that gorged indolence and famished industry abound everywhere! What wonder that "civilization" is a process of endless war, with 95% of its wealth permanently dedicated to the hellish policy of battle-ships and bayonets and poison gases! What wonder when our educational gods have converted the human mind into a storage bin for intellectual chaff!

But the spirit and the substance of all that procedure must change. Civilization must symmetrize; it must prevent by the soundness of its education every disproportion in the mind of man. It must build human mentalities that are true in their multiple inner dimensions. *Above all, society must exalt man far above the popular current infidelities to truth, humanity, justice.*

But it is useless to argue further in this direction. Both education and society must be left to see for themselves—or else they shall never see at all.

There is one tragedy, however, that I cannot forget—and that is, that humanity is at the stake. It is beset with terrors. I take this to mean that something is wrong. To me it means that our educational caravan is on the wrong route. Education is wrong because the context of life has been lost. Across the great trade routes of life sweep the chords of the soul. We must therefore explore the foundations of education in our own nature. But we are inhabiting billows—and we need a ship. "As sheep having no shepherd", humanity plods on oblivious to the violated laws that make slaves of all. It is in this way that education—a great angel—has unwittingly been performing the work of a great demon—by regularly, incessantly and unmolestedly letting the gigantic Trojan horse of fear into the mind of man.

In saying this I but speak frankly. And, indeed, I have spoken frankly throughout. Unless I speak plainly and frankly the thoughts within me, then better a thousand times that I remain silent. If there be those who entertain the notion that I have at any time spoken too frankly, then let me remind them that when a sick man is tossing at the point of death, it is not the time to waste precious moments telling him what pretty eyes and teeth and hair he may have! The thing to do then is *to deal with the man's sickness by diagnosing it and showing how it is to be cured*. Neither therefore have I been concerned in this book with praising some or any of the trifling perfections of education. The main concern with me is, that we have a dangerously sick man on our hands—and for the time being I care nothing whatever about the cut of his shoes or the cut of his hair. We have already had puttering and sputtering enough in education. In my opinion it is high time that we at least make a serious attempt at educational statesmanship. Furthermore if one would understand our educational landscape he had better be viewing its mountains and its valleys, rather than out trying to count all of the rocks and the bushes. Then later on when the high tidal wave of ignorance shall have passed away, leaving the white sands beneath, we shall gather up the present scattered jewels of education and store them away in the casket of permanent attainment.

But for the immediate hour—and for all time—I would lessen the pain and vulnerability of the world. To sit weeping by the grave should not, in my opinion, be the permanent occupation of mankind. Education must be made, not a decorative adjunct, but life itself transfigured and ennobled—through a universal acquaintance with the psychic laws of being. Education must be made to wear the color of the spirit—for the springs of power are in the interior chambers of the soul. What the frame of the mind is—that is the one hope of the world. That alone is basic truth. That is the one real social explosive—“safe, sure, serviceable, attainable”.

But in contrast with such a desideratum, our education is wobbly to the point of the comic. It teaches people the names of a few mountains—the locations of a few rivers—and the capitals of a few states—and then it tells them that they are educated! Why, there isn't a greater piece of *false pretense* in the whole world! Educated! A few petty facts in the intellect—and then an army of vacant victim-souls turned adrift in the world! I want to tell you that if humanity should wake up to this fact all at once, somebody is going to get hurt!

My warning to education is, that no amount of commonly accepted educational facts shovelled into the mind of any human being can ever educate anyone. It is not education, for example, to know the famous *three R's*—no matter how great the mastery in them. Neither is it education to be master of any other purely intellectual tasks. No matter how desirable and indispensable such social and individual acquisitions may be—they nevertheless do not constitute education, *save in a subsidiary sense*. The sacred name and sacred honor of education must be reserved at all times for the state of *biological integrity* that exists and obtains within the mind itself. It were better a million times over to be an illiterate and be endowed with the priceless treasures that mental harmony stands for, than to be the first scholar in the world and at the same time a victim of a psychic organization whose integrity has been destroyed—whose mental universe is fear, cowardice, introversion, self-consciousness, self-condemnation.

I am simply saying that the real disease of the world is not intellectual illiteracy at all—not in the least—though let no person pride himself for a minute that he is a greater enemy of such illiteracy than I am. The real disease of the world is *psychic illiteracy*: Things are wrong *on the inside* of the human mind—for the human mind stands today as the rubbish heap of the ages. This is so chiefly because the world's education is suffering from the captive spell and inertia of conservatism—that inferno which is mesmeric—that corrosive force which preserves the *status*

quo. It has been one of the tragedies of life and education that most people have always been ready to recommend their own personal experiences to others—whether it is a grave digger who has studied infinitesimal calculus, or a hod carrier who has studied Sanskrit—and that too, without ever stopping to inquire into the possible existence of far better fields that have never been touched. It is that spirit which has partly helped to keep the dark shadows of educational conservatism stalking around in our midst.

And thus it is that I want to send out to the whole world the solemn and warning message that the educational systems of the age nowhere make contact with profound educational philosophy. Those systems are so imperfect in their basic conceptions *as to what education should consist of*, that the more perfect they become along their chosen and projected lines, the worse it will be for civilization—because perfection *in error as a science* can never do anything but lead farther and farther away from *truth*. The world's educational leaders are merely flitting and skimming along the surface of things, like so many barn swallows darting hither and thither over vast meadows. Our "trained" teachers are therefore not *trained* at all—because they are pastured in the fallacious philosophies of blind leaders. They are trained in the *wrong* thing: The concept of giving to man a *stuffed* mind, rather than a *state* of mind—the concept of *intellectuality*, rather than *psychicality*. The *what*—the *principle*—the *content*—of our education is false—and no amount of mere pedagogical juggling with the *how*—the *formula*—or the *method*—can ever make it *right*.

Finally, I have faith that there is to be a new and glorious dawning in education. If I mistake not, the light of the stars already grows dim—and in due time it will be morning. I see the world—not at all deserting in full all of her exoteric shrines—but rather embracing a new shrine—an esoteric one—set up in the midst of them all. This new shrine is both gigantic and central. It looks down upon the world's exoteric shrines like some mighty

Aetna. This colossal shrine is the human mind itself, glorified with a harmony that will go far toward healing the wounds of a long-suffering world. Within the shadows of this shrine an infinite calm and poise will know no cowardice, and know no fear. The long-silent voice of the great Plato will at last be heard—and:

“Then virtue, it appears, will be a kind of health and beauty and good habit of the soul; and vice will be a disease and deformity and sickness of it”.¹⁷²

Such will be the new education when *consciousness of purpose* comes first; when that purpose is the correct one, an *esoteric* one—the *biological integrity* of the individual; when society is only the *means*, and the individual is the *end*; when fear, cowardice, introversion, self-consciousness and self-condemnation are driven from the earth; when courage, self-trust, self-possession and self-approval are glorified as the holiest altars of the human temple; when childhood is looked upon as the playground and the quarry of everything that is holiest and most prophetic in Nature; when the clear concept of psychic re-education grips the world; when mankind bows down and worships at the sacred shrine of psychic harmony: That is the new dawning and the new day that I see for a new education.

It is my trust that I have confined myself to the quickening and to the birth of such an education in the endeavor which I hope only begins here.

¹⁷² Plato: Republic, page 151.

THE END.

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